



Walking towards a Sacred Site: Motivations, Expectations and Satisfaction

The case study of the Portuguese Way of St. James

Master's Degree Dissertation in Marketing

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Biographical Note

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Later on, in 2012, Marta enrolled in the Master in Marketing at the University of Porto – Faculty of Economics and it is in this context that this dissertation is presented. During this very year, she started a family business, opening AirPorto Hostel, near Porto's Airport, located on the Portuguese Way of St. James. Currently, she is one of the co-managers of this hostel.

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To my friends and family, for their support throughout this research.

Particularly to my mother and my father, for their encouragement, and for always believing in me, even when I doubted myself.

To all the pilgrims I have encountered in my line of work.

To all of those that were interviewed, and who were so kind as to share their feelings and thoughts about The Way.

And...

To St. James, who I believe, has guided me during this journey.

Abstract

At present, pilgrimaging is a raising phenomenon which may explain the growing interest of scholars on the subject. The literature is now focusing on the new kinds of pilgrimages and the new forms of spirituality that portray pilgrims of these days.

In this context, this study aims to explore the different realities that are present among pilgrims. The main goal of this work is to understand the different motivations, expectations and the degree of satisfaction among pilgrims, trying to assess to what extent their expectations, experience and degree of satisfaction with the journey will be affected by their different motivations. It is expected that the present work contributes for a better understanding of the pilgrimage phenomenon helping the managers and business owners adapting their services to the different profiles of pilgrims on a sacred route, in order to meet the pilgrims' needs and wants contributing for a higher degree of satisfaction and broaden the demand.

In order to achieve the goals afore mentioned, the case of the Way of St. James (*Camiño de Santiago*) the pilgrimage towards one of the most well-known sacred sites in Europe is studied. For the present study, several interviews were conducted both with pilgrims of the Portuguese Way and with two members of institutions connected with The Way of St. James.

The results obtained support that there is a wide range of motivations behind the pilgrimage to Santiago. The conclusion that was reached is that different motivations translate into different degrees of importance given to certain factors along The Way. Religious and spiritual pilgrims appear to give more importance to the inner self rather than to the environment and the others. Pilgrims walking for more touristic motives are more aware of the “physical reality” of The Way, like the country itself, the landscape, etc.

Keywords: pilgrimage; The Portuguese Way; motivation; expectation; experience; satisfaction

Resumo

O fenómeno da peregrinação está, atualmente, em crescimento, facto que parece explicar o interesse crescente dos estudiosos sobre o assunto. A literatura foca-se agora nos novos tipos de peregrinação e nas novas formas de espiritualidade que caracterizam os peregrinos contemporâneos.

Neste contexto, a presente dissertação pretende retratar as diferentes realidades presentes nas peregrinações. O objetivo principal é o de entender as diferentes motivações, expectativas e o nível de satisfação dos peregrinos, tentando aferir em que medida as suas expectativas, experiência e respetivo grau de satisfação, poderão ser afetados pelas diferentes motivações. Com o presente trabalho pretende-se contribuir para um melhor entendimento do fenómeno da peregrinação, auxiliando os gestores e os empresários a adaptarem os seus serviços aos diferentes perfis de peregrinos, indo assim ao encontro das suas necessidades e desejos, contribuindo para uma maior satisfação e aumentando assim, a procura.

De forma a atingir o propósito enunciado anteriormente, foi escolhido como caso prático um dos maiores centros de peregrinação na Europa, o Caminho de Santiago de Compostela. Foram conduzidas várias entrevistas quer a peregrinos do Caminho Português, quer a dois membros de instituições ligadas ao Caminho.

Os resultados confirmam a existência de diversos motivos que levam as pessoas a percorrerem o Caminho. As diferentes motivações parecem traduzir-se em diferentes graus de importância que certos fatores têm na criação de expectativas e na avaliação da experiência. Os peregrinos ligados a motivos religiosos e espirituais parecem dar mais relevância à presença de fatores que permitem atingir uma descoberta interior do que à dos fatores ligados ao ambiente e espaço. Os peregrinos que viajam por motivos turísticos parecem estar mais atentos à “realidade física” do Caminho: o país, a paisagem, etc.

Palavras-chave: peregrinação; Caminho Português; motivações; expectativas; experiência; satisfação

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1. Introduction

Travelling related to religious sites has been experiencing a significant growth over the last decades. Among others, pilgrimage destinations such as Lourdes, in France, Fátima, in Portugal, Mecca, in Saudi Arabia, and Santiago de Compostela, in Spain, are attracting a significant number of visitors, especially since the last decade of the 20th century (Reader, 2007). For example, religious tourism is the second largest industry in Saudi Arabia since the beginning of the 21st century, and ever since it has been generating annual revenues of USD 8 billion and growing at a pace faster than any other sector. The number of pilgrims towards Mecca increased 3.5 % per year during the 90's decade¹. The same has happened in other destinations. According to the *Oficina del Peregrino de Santiago de Compostela*², in 2013, 215,880 people arrived at Santiago as pilgrims, 20 % more than in 2004. The importance of the pilgrimage phenomenon for tourism lies with the fact that from a historic point of view, it is understood as one of the first fundamentals of tourism. In addition to this, it is nowadays a significant share of global tourism. In fact, every year, millions of people travel to sacred sites (Santos, 2000).

This growth of pilgrimages may be explained by several factors, such as the growth of opportunities to travel (Reader, 2007), the willingness to escape mass tourism (Briedenhann and Wickens, 2004) and the quest for a more personalised experience (Hughes *et al.*, 2013). Only recently have academics started to study pilgrimages as a more complex phenomenon, considering that pilgrimages can be also a non-religion activity (Drule *et al.*, 2012). This lack of studies in a context of sacred sites may be imputable to the fact there is a lack of professional management structures in religious places (Krešić *et al.*, 2013).

Pilgrimage is an important market for the tourism industry, not only at the destination site, but also along the route taken by travellers to get to their destination. Along the way, travellers have costs associated with accommodation, meals, tours, souvenirs,

¹ "Meccanomics", The Economist, accessed May 20, 2014, <http://www.economist.com/node/1033952>.

² "Informes estadísticos", Oficina de acogida al peregrino, accessed April 7, 2014, <http://peregrinosantiago.es/esp/servicios-al-peregrino/informes-estadisticos/>.

participation in activities in local areas, etc. The amount of money and people involved in this type of tourism makes it a very important and worth noticing touristic and economic activity (Saayman *et al.*, 2013).

As such, there is a need for further studies to enhance the understanding of pilgrimage-related tourism. In this setting, this study aims at filling some gaps of the literature on multi-motivations, expectations and satisfaction of pilgrimage-related tourists. In order to do so, the study focuses on a specific case study: the pilgrims of the Way of St. James in the Portuguese Way. By doing so, it will allow managers and local businesses' owners to better understand the reality of those who walk on this sacred route, and in this way guarantee that a better service is provided, and that all their needs are properly addressed.

To achieve its goals, this dissertation is structured as follows: Chapter 2 reviews the current literature on this topic: demand for sacred sites, distinguishing pilgrims and tourists (section 2.1); motivations and expectations of pilgrimages (section 2.2); their experience (section 2.3) and, finally, the satisfaction of the pilgrims (section 2.4). Then, Chapter 3 presents the research goals and the methodology used in the empirical study. Chapter 4 follows and discusses the findings of the study. Chapter 5 closes the chapter with the presentation of the study's main conclusions and limitations.

2. Walking the Sacred sites route

The present chapter provides a review of the existing literature regarding core themes of the research topic, more specifically the demand for the sacred sites routes (section 2.1), the motivations and expectations of the travellers (section 2.2), the experience (section 2.3) and the satisfaction of those who embrace a journey towards a sacred site (section 2.4). Hopefully, by the end of the literature review, all the concepts presented will allow for a better contextualisation of the study.

2.1 Demand for Sacred sites routes: pilgrims vs. tourists

The pilgrimage to sacred sites is a rising phenomenon. After the medieval period, this form of movement went through a decrease in demand, nevertheless, at the moment, this is a growing movement (Reader, 2007). However, one could ask, is the pilgrimage movement of the medieval period similar to the one we see these days? This Chapter presents an analysis of different types of demand which, currently, characterise the tourism based on routes to sacred sites. To accomplish this purpose, a review of the existing literature concerning the subject is provided, addressing, mainly, the phenomena of the dichotomy of pilgrims and tourists.

During the medieval period, pilgrimage centres such as Santiago de Compostela, in Northern Spain, were visited by pilgrims with religious motivations. Nowadays, the search for these routes of pilgrimage happens in line with different demands: hikers with or without religious motives, cyclists, horse riders, among others (Fernandes *et al.*, 2012). The reality is that, nowadays, pilgrimage is a reflex of the “modern multi-religious and multicultural European society” (Lois-González *et al.*, 2014, p. 4). Someone who goes to sacred sites does so, either to relax and enjoy their holidays, or for spiritual or religious “cure”. In some cases, it is a mix of the two, but they are always looking for a unique experience (*Ibid.*).

The touristic aspect of the route to sacred sites has presented itself very attractively as it has been highly promoted as a different and unique tourist experience due to the fact that going on a pilgrimage allows the pilgrim to visit traditional sites, historic monuments, enjoy rural tourism and see natural attractions. Those experiences allow the traveller to escape the daily routine and environment (*Ibid.*).

In this context, the increasing number of people travelling to places with religious connotations has led researchers to pay more attention to issues involving the management of religious sites and definition of pilgrims (Rodrigues, 2012). Moreover, it is important to bear in mind that pilgrimage-related tourism may hide a rather complex reality. As Sharpley and Jepson (2011, p. 52) point out, there is a relative reduction of the “perceived significance of traditional religious institutions and practices” that seems to have been replaced by a more spiritual and less material quest. This quest for a more personalised experience can also explain the rise of the pilgrimage phenomenon (Hughes *et al.*, 2013). Currently, people are trying to escape standardised mass tourism and looking for new, more customised and appealing offers allowing them to understand and experience the customs and culture of the destination they are visiting (Briedenhann and Wickens, 2004). Namely, different experiences are associated with a “search for national and cultural identity” (Reader, 2007, p. 217), as tourists look for the local customised experiences.

Despite the fact that this increase in pilgrimage has been occurring for several decades now, it was not until quite recently that academics have started to study pilgrimage as a much more complex phenomenon, considering pilgrimage also as a non-religious activity (Drule *et al.*, 2012). Many authors have dedicated time to the analysis of the differences and similarities between pilgrims and tourists, namely Smith, Collins-Kreiner, Fleischer, Cohen, among others. However, no unanimous conclusion has been drawn, so far.

One of the most widely known works addressing the dichotomy pilgrim/tourist is the work of Smith (1992), who designed a scale in which pilgrims and tourists are positioned according to their secular or sacred-based motivation, as depicted in **Figure 1**.

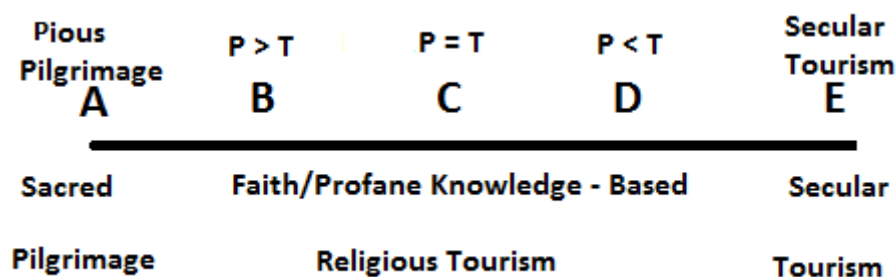


Figure 1 - Pilgrim/Tourist Scale

Source: adapted from Smith (1992)

According to **Figure 1**, on the one hand, the pure pilgrim, or “Pious Pilgrim”, only has religious motivations. On the other hand, the pure tourist only has secular motivations for choosing his travel destination. The intermediate positions B, C and D present a mixture of motivations such as faith, cultural aspects and/or other kinds of reasons. C is referred to as religious tourism (Collins-Kreiner, 2010). Literature, nowadays, supports that a big range of motivations is present during the decision process for visiting a sacred site, extending the traditional concept of pious motivations to some more secular (McGettigan and Griffin, 2012). This leads to the introduction of the concept of a pilgrim/tourist who is spiritually-motivated, interested in new forms of spirituality.

According to Collins-Kreiner (2010), in order to analyse the matter of pilgrims/tourists, two different approaches must be taken into consideration: one concerning the very traveller, as well as religious organisations; and the other concerning the tourism industry. As for the first one, pilgrims and tourists are seen as different, given that pilgrims travel only for religious/spiritual reasons and tourists for more secular ones. Nevertheless, pilgrims and tourists have the same common wish, that is the eagerness for travelling and the quest for some new experiences (Rojo, 2007). From the point of view of the tourism industry, pilgrims and tourists are identical, and therefore should be treated as equals. This last perspective takes into account the fact that pilgrims or tourists have the same needs that must be addressed by the industry (needs for accommodation, food, transportation, amongst others).

Additionally, Lopez (2014) mentions the degree of difficulty of making the distinction between pilgrims and tourists. This arises from the fact that there has been a massive secularisation of the sacred, with several sacred centres being seen as major tourist destinations. **Table 1** summarises the main differences identified (*Ibid.*).

Table 1 Differences between Pilgrims and Tourists

Characteristics	Pilgrims	Tourists
Character of the journey	More engaging faith side	More leisure side
Institutionalisation	Follows norms and rituals, has a cultural influence and meaning	Associated with something superficial. Related more to fun and entertainment
Movement	A quest for the holy; A movement towards the centre	Movement towards the other, it is not linked to routes and directions
Season	More depending on seasons and the religious calendars	Can take place anytime, when the consumer wants
Motivations	Spiritual motivations	Secular motivations
Behavioural schemes	Bound to rules and schemes	Recreational Schemes
Relation with other companions	The companionship is part of the experience	Important or not
Spiritual dimension and emotions of the subject	A search for the transformation of the individual	The search is more social and secular

Source: Adapted from Lopez (2014)

Pursuing the same line of thought, Collins-Kreiner (2010) considers that the differences between tourists and traditional pilgrims are vanishing, and that points of convergence are now emerging in a way that involves both a movement from one place to another, and an emotional need to visit a meaningful site.

From the tourism's perspective, pilgrims and tourists are very similar, if not equal (Bremer, 2006). In fact, pilgrimages can be seen as a form of tourism if we take into consideration the UNWTO's definition of tourism: "tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes."³

³ Understanding Tourism: Basic Glossary, UNWTO, accessed August 6, 2014
<http://media.unwto.org/en/content/understanding-tourism-basic-glossary>.

Pilgrims and tourists share equal characteristics in terms of travel, use of services and infrastructures. The main factor distinguishing them is the presence or lack thereof of a devotional aspect (*Ibid.*).

Thus, the one that now travels to sacred sites is not the one that did so during medieval ages. The profile of the traveller on foot is now changing, as a significant number of individuals who embark on this journey does so not for religious purposes and no other reason, or, on the contrary, to the extreme point of having no religious purposes at all (Schnell and Pali, 2013). Even those who go on a pilgrimage with religious motives have basic needs and have some kind of touristic behaviour, need for accommodation, and need for food/water.

As seen in this chapter, there is no consensus in the literature about the definition of those who go on a journey to a sacred site. We can still find the pious pilgrim, as defined by Smith (1992) who goes on a journey with strictly religious purposes, and we can find the secular tourist who embraces the journey another way to travel the world. However, both of these two distinct segments have the basic needs a person away from home has. As such, it is the role of the destination to provide a web of support services that helps them fulfilling their quest (religious or other) and enjoy a unique experience. In order to reach this ultimate goal, several questions have to be asked.

So, the questions are: Why do these people walk for days in a row, all day long, under extreme circumstances towards a well-known sacred site?; What are their underlying motivations?; What do they expect from the journey?; What is their experience like?; and ultimately, Are they satisfied with the journey they embraced?. These questions are going to be addressed in the following sections.

2.2 Motivations and Expectations of going on a route based to a Sacred Site

According to Drule *et al.* (2012), the motivations present when choosing a travel destination or product have evolved throughout times. Nowadays, there are only a few people who travel just for one reason and more and more people are travelling with a series of motivations and for a several purposes. Does this phenomenon of multi-motivations also happen when it comes to visiting sacred sites? According to Rodrigues (2012) the importance of religion in pilgrimage is changing and, currently, pilgrimages have many motivations, such as outdoors nature or sports, among others. Traditionally,

travelling to sacred sites was perceived as a quest motivated only by faith and the search for divine miracles, or even to obtain forgiveness for one's sins, known as indulgences (McGettigan and Griffin, 2012). More recently, religious sites are also places visited by tourists due to their cultural importance and heritage. Today's literature is starting to point out the appearance of a spiritual/cultural/historical component as a motivation to visit sacred sites (*Ibid.*). Nowadays, the movement to sacred sites appears to reflect a lower connection with the established religion and to be more connected to an individual and spiritual search (*Ibid.*).

Despite the general idea that different motivations are behind a journey to a sacred site, there are few studies regarding the motivations behind a pilgrimage, probably due to the fact that pilgrims often have a hard time pin-pointing their motives to go on the pilgrimage (Blackwell, 2010). Even when a pilgrim manages to point out a main motivation, this motivation and even their expectations will probably change along the time. Regardless of the difficulty in understanding real and different motivations, it is crucial to understand what motivates the pilgrims, keeping in mind that different motivations have a huge impact in the consumer's behaviour and needs. In this way understanding the motivations for travelling to a chosen destination is key to make an efficient management of the places.

A large number of the studies concerning tourism motivation divides them into push and pull factors, such as those by Crompton and McKay (1997), Kim *et al.* (2003), Yoon and Uysal (2005), Morgan (2007), Drule *et al.*, (2012), amongst others. The push category identifies the internal stimulus that makes people travel and fulfil their needs. For example, Kim *et al.* (2003) identifies several push factors that make people visit national parks: challenge or adventure, enjoyment, social interaction, religious heritage.

The pull factors are associated with external stimuli related to the destination itself (Drule *et al.*, 2012), e.g. to the features of the destination itself (Kim *et al.*, 2003). The pull factors are natural resources, historic resources, among others. (*Ibid.*).

For pilgrims, the push factors are expected to be more present than the pull ones. One could assume that, as the secular side overlaps with the sacred side, pull factors should gain more and more importance (Drule *et al.*, 2012). By taking this into consideration, one can deduce that expectations formed by those who go on a religious journey are more related to the push factors, such as the lessons that can be learned during the journey along

The Way, the personal values one will be confronted with and, ultimately, one's self-development. Contrarily, for those who go on a more touristic journey, the pull factors tend to appear more in the expectations that were created, concerning facilities, accommodation, and others. It is important to be more aware of how expectations are formed, as they are crucial for the determination of performance perceptions of the goods/services, and of the perception of experiences (Gnoth, 1997). As such, better knowing how expectations are formed could help provide better services in the pilgrimage industry, as they have been proved to have a significant role in the decision-making processes and even on the destination experiences.

According to Gnoth *et al.* (2009), tourist expectations are a higher order factor that includes past experience, external communication, word-of-mouth communication and a preconceived image of destination.

2.3 Experience

Knowing that the pilgrimage phenomenon is changing is vital in the management of sacred sites and route-based tourism to sacred sites, given that, in this way, a variety of participant motivations is known to have to be merged. Likewise, one must take into account that the pilgrimage route is not only a path to travel to the designed sacred site, but it is also an essential element of the overall religious and spiritual experience (Murray and Graham, 1997). The importance of the experience in the tourism industry is well summarised by Morgan (2007) by saying that the tourist experience should be the heart of tourism, as it has revealed to be decisive to the purchase decision process of the consumers, particularly in the pilgrimage and religious tourism, as pointed out by McGettigan and Griffin (2012).

Nowadays, one could assume that tourists want their trip to transform them and that purpose is the key element of the pilgrimage for them (*Ibid.*). This is known as the *experience economy*, a concept presented by Pine and Gilmore (1998). As these authors state, consumers have a desire for experiences, and an increasing number of business are designing and promoting different experiences. Maybe for that reason, the idea of pilgrimage is attracting so much attention these days. It should be noted that, on the road, people are presented with a profound, and some may say, life changing experience, that would be difficult to achieve otherwise. For some authors such as Turner (1973), Cohen (1979), Belhassen *et al.* (2008), among others, contemporary tourism is also a quest for

the authentic and is seen as “representing the pilgrimage of the modern man”, (Collins-Kreiner 2010, p.446). As Cohen (1979) mentions, travelling (for leisure) is assuming there is somewhere else an experience available that cannot be experienced in the normal life space.

As for Morgan (2006), this is perceived as an experience resulting from the interaction between the external elements (pull factors) that are controlled by managers, and the internal elements (push factors) that are experienced by the tourist. Moreover, the author uses an experience prism model (cf. **Figure 2**) to achieve a holistic understanding of the role of external and internal elements on the experience of the tourist, making a connection with the Crompton and McKay (1997) pull and push factors.

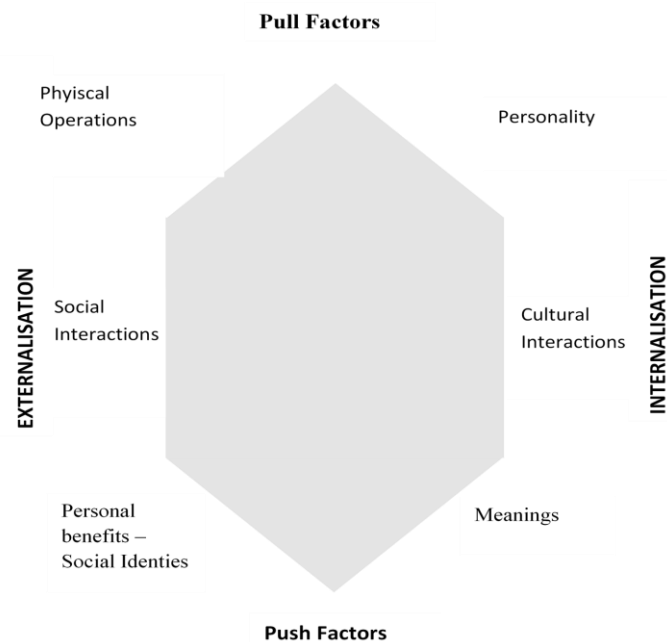


Figure 2 The prism of experience

Source: adapted from Morgan (2006, p.309) and Morgan (2007, p.362)

The top levels of Morgan’s (2006, 2007) experience prism shows the external elements as the pull factors: physical operations and personality of the destination. These factors of the experience can be controlled directly by managements, and are usually considered in satisfaction studies. The physical operations are the elements the management uses to allow the traveller to visit and enjoy a place, such as parking, tourism information, and

assistance, among others. The personality is the overall image of the destination through the creation of settings and themes, described by Morgan (2006, p. 309) as “on-stage elements that are probably the initial attraction for the visitor”. The levels on the bottom refer to the internal elements – pull factors – and they are controlled by the visitors. Morgan divides them into two facets of the prism, one being the personal benefits and the other the meanings for the visitors, which are moulded in such a way that the visitor may process their memories, encounters, interests of their own. The two other sides of the prism explore the way in which the experience is created through the interaction of the visitors with the place. The left side refers to social interactions between the visitors and the tourism office staff, and between the visitor and other visitors. The right side covers the relationship between the cultural values of the destination and those of the visitors.

As we have seen in this chapter, the experience provided to the traveller is crucial in the tourist industry. Increasingly more often, people are looking for a unique experience. In pilgrimages, this seems to have an even bigger role, as the journey is known to be more important than the destination. The routes walked by travellers have to offer a significant experience.

2.4 Satisfaction

The study of tourist motivations and its relation to the satisfaction of tourists is a key factor for the success of marketing strategies of the destinations (Yoon and Uysal, 2005). Tourist satisfaction is a nuclear component in the tourism industry as it has an important role in the choice of destination, the consumption of products and the decision to return (Kozak and Rimmington, 2000). While the literature about the subject of consumer satisfaction is vast, the definitions are not unanimous. Nevertheless, they share some common elements: consumer satisfaction is an emotional or cognitive response that refers to a specific focus and occurs in a specific period of time (Giese and Cote, 2000). The absence of further consensus makes it difficult for researchers to operate the definition and to interpret the results (*Ibid.*).

In the specific case of tourism, satisfaction is a complex phenomenon that can result from many aspects, such as the expectations created before and during the trip, as well as the tourist's perceptions of the experience (Prebensen, 2002).

Human interaction also plays an important role in the industry of tourism as it has a key influence on the consumer's satisfaction. According to Pearce (2005), in the tourism industry, a service involves three types of social interactions: between the service staff and the tourist, between the local community and the tourist, and among tourists themselves. While a service is being provided, these relationships have a key influence on the satisfaction and perception of quality (Wu, 2007). As such, this reality can be extremely important in defining the level of satisfaction on the pilgrimage field, as travellers meet with all kinds of different people, from different nationalities, cultures, habits, values and backgrounds. If we look again at Morgan's prism (2007), (cf. **Figure 2**), the experiences are created by the interactions. This is done not only by the interactions between the traveller and the places but also by the ones driven by internal motivations and true meanings. The sides of Morgan's prism show the exact relevance relations, the left side covers social interactions among all the travellers and between travellers and locals/staff; the right side covers the relations between the cultural values of the journey and those who travel.

Reaching satisfaction entails understanding which factors can be influenced by the destination managers and which ones are within the traveller. On the top levels, representing the pull factors, we have what Morgan (2006) called the physical attributes and the personality of the place. These upper levels should be controlled by the managers and have a big impact on the satisfaction of the traveller. As previously mentioned, in the pilgrimage industry these factors should have a greater importance for those who go on the pilgrimage for more secular reasons. Thus, this means that for those travellers, factors such as the quality of restaurants, the water supply, the cultural programs and activities provided along the routes should have a huge role on the satisfaction, more than for those who go on a religious journey. On the other hand, the push factors represented on the lower level of Morgan's prism should have more relevance for those who walk for reasons of a more religious and spiritual nature; that is, the personal benefits the traveller seeks, such as self-development, enlightening, escapism and the meaning of the journey. For the destination manager, it is rather difficult to control the push factors, as they depend more on the travellers themselves, for they represent what the traveller can bring into the experience. Thus, regarding satisfaction, destination managers should focus on pull factors which are linked to the exterior part of the journey. One could reasonably think that it is easier to predict and control the satisfaction of those who are on a more secular

journey than for those who go on a religious one, as the pull factors should be more present in the first ones rather than the latter.

Other researchers point out the importance of the expectations on the satisfaction studies. One of the widely known studies is Oliver's (1980) model of expectation-disconfirmation. The author suggests that disconfirmation or confirmation occurs after the purchase, when the consumers compare their expectations with the products' performance. If the product goes beyond, meets or under-achieves one's expectations, we have positive, zero (confirmation), or negative disconfirmation, respectively. Concerning the hospitality sector, Pizam and Ellis (1999) follow a similar reasoning and argue that individual satisfaction results from the comparison of the outcomes of an experience with expectations. These authors describe expectations as a "mutable internal standard which is based on a multitude of factors including needs, objectives, past personal or vicarious experiences" (*Ibid.*, p. 328).

3. Research goals and methodology

This Chapter introduces the research goal and questions (Section 3.1). Then, Section 3.2 presents the analysis framework that guides the empirical study and the Chapter goes on with an explanation of the methodological option for the case study (Section 3.3). Section 3.4 presents the case study, while the following sections explain how the data was collected (Section 3.5) and analysed (Section 3.6).

3.1 Research goal and questions

The study's main goal is to understand what are the main motivations expectations and satisfaction of those that embark on a journey towards a sacred site. To do so, the following questions were defined:

Q 1. Which are the main motivations leading to a peregrination to sacred sites and which factors influence them?

Q 2. Which are the expectations regarding the peregrination to a sacred site and which factors influence them?

Q 3. How do the different motivations impact on pilgrims' expectations?

Q 4. How is the experience and satisfaction influenced by the different motivations and expectations?

3.2 Framework for analysis

Having the investigation questions and the review of literature in mind, the following analysis is suggested (cf. **Figure 3**).

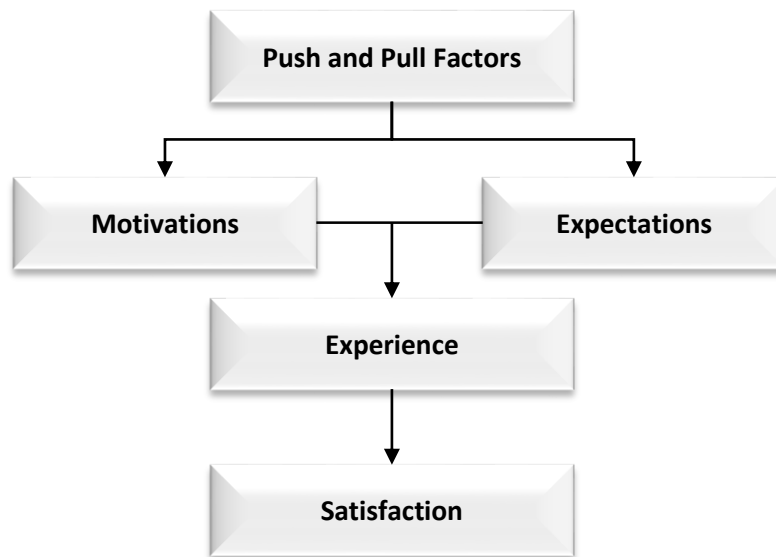


Figure 3 Framework for Analysis
Source: Author

This framework suggests that motivations and expectations are nuclear on how the experience is perceived by the subjects and on the manner in which that affects their degree of satisfaction. The push and pull factors have a key role in the motivations and expectations that lead people walking to a sacred site. Pilgrims' satisfaction will be affected by the way the experience matches their expectations, namely by how it aligns with the push or pull factors that led them to the pilgrimage journey.

The model reflects the questions previously addressed. First, it addresses the travellers' motivations, and the factors that lead pilgrims to choose a specific route (Q1); it also addresses the way in which expectations are formed (Q2) and how motivations influence expectations related to the journey (Q3). Furthermore, this model also states that the experience and satisfaction is influenced by the different motivations and expectations, and the different push and pull factors (Q4).

3.3 Methodology

In order to achieve the research goals, the study follows a qualitative methodology, specifically a case study approach. The case chosen was The Portuguese Way to Santiago the Compostela⁴. People refer to The Way of St. James and to The Portuguese Route in several ways: The Way, the Camiño, The Portuguese Way, The Portuguese Camiño,

⁴ A brief description of The Way's history is provided in Appendix A

among others. In order to simplify the reading and comprehension, when referring to all the routes leading to Santiago, we will use the term The Way, and The Portuguese Way when referring to the Portuguese route, in particular. The following paragraphs justify both the methodology and the selection of the case study.

The goal of this study is to help uncover a complex and dynamic reality that underlies pilgrimage towards sacred sites. A qualitative methodology was selected as a reality since its flexibility fitted the dynamic and complexity of the pilgrimage phenomenon. The qualitative research usually involves an intensive research that attempt to form a holistic view of a complex and multi dynamic phenomena (Rodrigues, 2012). This type of methodology allows for the use of small samples, as it has few intentions on generalising from the sample to the population (Christy and Wood, 1999).

From the range of different methodologies of qualitative research available, we decided to use a case study approach. The case study is an approach that puts the focus on understanding the dynamic forces existing in a single scenery (Eisenhardt, 1989), improving the understanding of a complex phenomenon within a real life context (Rojo, 2007). Case studies enable a contextualised interpretation of the multiple relations between factors and the possibility of making an analysis of the reality (Gomes, 2009). Case studies can be conducted with qualitative and/or quantitative methods (Yin, 2003). In this research, a qualitative approach was carried out. Furthermore, case studies usually combine different data collection techniques such as questionnaires, observations, interviews, among others (Eisenhardt, 1989). Through this research we use archives, observation and mainly interviews as the main source of data⁵. This type of qualitative research allows respondents to “reflect upon and express their views or to observe their behaviors” (Malhotra, 2007 p.133) and it also allows the researcher to introduce the subject’s experience as it is described by the subject himself and not some fairway description (Rojo, 2007).

Furthermore, the fact that previous studies on similar topics (e.g. Fernandes *et al.*, 2012; Rojo, 2007) have used this method successfully reinforced the confidence to adopt it.

⁵ Further details about the data collection in Section 3.5 Data Collection

3.4 The Case study: The Way to Santiago de Compostela

Nowadays, The Way of Santiago de Compostela is one of the biggest sacred sites in Europe, recognised all over the world, attracting more pilgrims every year worldwide. According to Oficina del Peregrino de Santiago de Compostela, in 2013 there were 215,880 pilgrims on The Way, 54,6 % of which were male and 45,4 % female. Whilst the majority of pilgrims chose to walk The Way (87,2 %), others chose to cycle (12,3 %), or ride a horse (0,45 %) (cf. *Table 2*)⁶.

Table 2 Means of Transportation of Pilgrims 2013

Mean of transportation	Number of Pilgrims
Walking	188 191 (87,17%)
Bycicle	26 646 (12,34%)
Horse	977 (0,45%)
Weelchair	66 (0,03%)

Source:Oficina del Peregrino: Informe Estadístico Ano Santo 2013

The Way combines a sacred and a secular demand, as previous studies suggest (e.g. Fernandes *et al.*, 2012). ‘Totally religious’ motivations account for 40 % of the pilgrims while the ‘Totally unreligious’ motivations account for only less than 6 % (cf.**Erro! Autorreferência de marcador inválida.**).

Table 3 Motivations of Pilgrims 2013

Motivation	Number of pilgrimages
Religious and others	117 785 (54,56%)
Religious	86 291 (39,97%)
Not Religious	11 804 (5,47%)

Source:Oficina del Peregrino: Informe Estadístico Ano Santo 2013

⁶ Note: In some cases, the total sum does amount to 100%. As this is the official data provided, the original values were kept.

Thus, due to its relevance as a sacred pathway and to its diversity in terms of pilgrims, the case seems an adequate choice to address the research questions.

However, given that due to restrictions of this study (namely, the available time and resources), it would not be feasible to study the entire Way of St. James, and that is why this study focuses particularly on The Portuguese Way. This segment is the second most demanded route among all the routes to Santiago de Compostela, according to the *Oficina del Peregrino*. Additionally, its geographical proximity helped the access to the pilgrims.

3.5 Data Collection

According to Yin (2003) there are six main sources of evidence used in case study research: documentation, archival records, interviews, direct observations, participant-observation and physical artefacts. Nevertheless, all of these sources have their inherent strengths and weaknesses and, therefore, the use of several techniques in each case study are advisable as they complement each other. This research used documentation, archival information, interviews and observation as sources of data.

Besides the literature review about the site several documents, such as official brochures, official statistics, blogs and news, available online were studied. These different sources allowed for a more holistic view of the phenomena studied that was helpful in the construction of the interviews. Afterwards, the information gathered by the means of these techniques was processed with caution as “it should not be accepted as literal recordings of events that have taken place” (*Ibid.*, p. 87).

Interviews to pilgrims are the main source of data. In fact, interviews give way to the discovery of motivations, expectations, attitudes and beliefs concerning a given matter. These interviews were carried out using a script of open questions (cf. *Appendices B and C*). The topic script is important to keep the interview on the right track and guarantees that all the main questions are properly addressed. Pilgrims were interviewed twice: before they started The Portuguese Way to identify their motivations and expectations, and after they finished it to assess their satisfaction with the experience.

Concerning their time and place, the interviews took place between April and August 2014, in Porto and Caminha given that these were the starting points of the selected interviewees. These interviews had an average duration of 30 minutes, were recorded and then transcribed, in order to be quoted. One of the interviews from the first set was carried

out via e-mail, as it was not possible to meet with the pilgrim in person. The second set of interviews was sent to all participants by e-mail, after the peregrination, and covered the issues regarding the pilgrims' experience and satisfaction.

All nine pilgrims included in the interviewing process took a part of The Portuguese Way and were selected by a convenience method, two were doing The Portuguese Way for religious motives and the remaining seven for several other reasons. Theoretically a sample should stop when new information of additional cases approaches zero (Gummesson, 2001). At this point, the saturation point regarding non-religious pilgrims has been reached. Regarding religious pilgrims, they were very difficult to find and it is not certain if the saturation point was reached or not, this being a limitation of this study.

In order to achieve a deeper understanding of those who walk The Portuguese Way and its current state, two other people were interviewed: a volunteer keeper of an *albergue* (a shelter of public accommodation for pilgrims) and the president of a walking association. The volunteer (identified with code A in Chapter 4), as a former worker and current volunteer in an *albergue* knows the reality of the Portuguese Way. Moreover, this knowledge is furthered by her own experience as a pilgrim. The albergues where she volunteers is only one year old, however, it has already passed the mark of the 800 pilgrims, from a range of different nationalities. The other participant is the president of an association for hikers (identified with code B in Chapter 4) founded in 2008. The association organises walking tours to Santiago divided in stages that are completed during one weekend every month. They started with 24 participants in 2009 and currently they are around 50⁷.

Observation resulted from visiting *albergues* and parts of The Portuguese Way and was crucial to understanding the phenomena of the study. Thus, the insights obtained through casual conversations with pilgrims and workers in *albergues* were a very important step for the research. Moreover, the researcher also holds regular interactions with many pilgrims that stay at her hostel before and after taking The Way, on a daily basis. As Yin (2003) supports, observational evidence can help understanding both the context or the

⁷ This number has been established as the limit number of participants by the organisation.

phenomena studied, and a field visit to the case study scenario is a great opportunity to observation and data collection.

3.6 Data analysis

Gummesson (2001) contends that the analysis and interpretation of data is the Achilles heel of the marketing research field, claiming that sometimes it is impossible for the researcher to understand exactly how to process the data. The data analysis method used in this project was content analysis that can be defined as a range of techniques of communication analysis that allows the researcher to infer or replicate knowledge from the collected data by using systematic procedures (Bardin, 1977). To Stemler (2001), the main advantage of using this method is the fact that it allows the compression of many words in a text into fewer content categories, using explicit rules of coding.

As for Elo and Kyngäs (2008), they believe content analysis can be used both in an inductive or in a deductive way. For this research the inductive approach was adopted, as the authors suggest it is better suited for fields where there is not enough former knowledge about the phenomenon studied, given that this approach moves from the specific to the general.

To conclude, the analysis presented in this research took place in three stages: firstly, the pre-analysis, a first reading of the interviews and note taking describing all the aspects of content, as suggested by Elo and Kyngäs (*Ibid.*), secondly a categorisation of the data collected in the first interview (cf. *Appendix D*) and on the second interview (cf. *Appendix E*), and, finally, the last stage concerning the analysis of the gathered results (Chapter 4) and followed by the interpretation presented in Chapter 5.

4. Discussion of Findings

This chapter presents and discusses the main results of this research. The Chapter begins with a brief characterisation of the interviewees. Section 4.1 addresses the issues of the motivations and expectations, covered in the first interview. Section 4.2 analyses the findings on the topics of the experience and satisfaction, covered in the second interview.

4.1 Characterisation of the interviewees

Table 4 summarises the profile of the hikers interviewed for this research:

Table 4 Profiles of the Interviewees - Hikers

No .	Country of origin	Age	Gender	Occupation /Job	Religion	Travelling	Starting Point
1	The Netherlands	55	Male	Teacher	Christian	Alone	Porto
2	USA	67	Male	Massage Therapist	None	Group	Porto
3	USA	69	Male	Retired	Cultural Jewish	Group	Porto
4	USA	53	Female	Consultant	None	Group	Porto
5	USA	73	Male	Retired	Buddhist sympathiser	Group	Porto
6	Germany	34	Female	Tour operator	Protestant	Alone	Porto
7	Germany	28	Female	Teacher	Catholic	Alone	Porto
8	Portugal	39	Male	Restaurant Owner	Catholic	Group	Valença
9	Portugal	38	Male	Engineer	Catholic	Group	Caminha

The interviewees were mostly male, following a religion, foreigners (The Netherlands, Germany and USA) and walking with other people. Only three of them walked alone (I1, I6 and I7). Interviewees 2, 3, 4 and 5 were travelling together; they walked to Barcelos, but due to health issues they made the rest of the trip by train. I8 was travelling with his wife and son and the I9 was travelling in a group of eight people.⁸

4.2 Findings concerning First Interviewee

4.2.1 Why doing The Way?

The reasons which led the interviewees towards *Santiago de Compostela* are varied as shown by **Table 5**. Only two of the nine interviewees were walking The Portuguese Way for religious motives, whilst the others pointed out other motivations. All the others pointed out other motivations, with a personal quest being their main reason for doing it. The findings confirm the literature review: there is a set of different motives behind the decision to start a journey towards a sacred site, namely the emergence of a new spirituality leading people to travel. Peregrination seems to provide people with “news avenues for finding meaning in life, the possibility of encountering the spiritual and the miraculous on a personal level.” (Reader, 2007, p.221). This seems to be a strong reason to start the journey, as shown by **Table 5**.

⁸ All references to the transcription of I8, I9, A and B’s interviews have been translated into English to suit this dissertation, since the interviews were originally conducted in Portuguese.

Table 5 Main motivation for starting a journey on The Portuguese Way

Motivation	Sub-Category	Number of responses	No.
Religious	Christ and Faith	3	8, 9
Personal	Self-gift	2	4, 7
	Discovering inner self	4	4
	Going back to the basis	2	7;
	Recharging batteries	2	1, 7
	Having time to reflect	1	6
Social	Enjoying time with friends	2	2, 5
Touristic	Experiencing an adventure	1	3

Olsen (2013) points out that it is difficult to fit those who travel into sacred sites into a specific category of motivations. The diversity of motivation forwarded by the interviewees confirms this difficulty. Although the majority of the interviewees are religious or at least were raised in a specific religion, only two of them specifically state that their journey on The Portuguese Way was based on religious purposes. As shown by *Table 5*, most of the travellers made this decision based on what we labelled as “personal”. These are linked to a dimension of self-discovering, a search for the true meaning of the individual, trying to figure out who one is. However, it is important to point out that most interviewees had a hard time naming a specific motivation, confirming Blackwell's (2010) statement concerning the difficulty of many pilgrims in expressing their motives. In fact, in some cases, they pointed out various motives. Moreover, the

pauses and the posture of some interviewees indicate that most of them did not think too much about the motivation that led them to the Way prior to these interviews. One of the pilgrims stated that “[pause]... hmm, I think that... hum... Maybe to have some space for myself, think about some things. There are some decisions I have to make in my life...” (I6). Another one said that “[pause]... I think just to do something on my own and just for myself, hum [pause]... to get new energy, to get back to the basics, no luxury holidays... Hum, that is all I think.” (I7).

Those who go on a journey on The Way for religious purposes tend to be more assertive in their responses and express their motivation without hesitations. As I9 said, “It is Christ. [...] The first time was to say thank You, this second time is to say to Him that I am here!”

As shown by these answers, most of the pilgrims motivations are connected to push factors, regardless of them being religious travellers or not. Santiago built itself as a spiritual place where pilgrims go to connect with God and/or with themselves, and/or with the others, or just to enjoy the holiday season.

Ultimately, one can say there are several reasons leading people to walk The Way and interviewee A summarised them:

There are people who do the Camiño to try to do it, there are people who do as a cheap form of tourism, there are people who do it because they have a promise, because they are religious and have made a promise, there are people who do it just because they need time to reflect and be alone and there are people who need to escape. Everything that we know can serve as motivation for us to go and the Camiño begins at the exactly moment when we think for the first time that we could do it.

The findings suggest that Smith’s Scale (cf. **Figure 1**, p. 13) can also be applied to the present research, as follows: interviewees 8 and 9 are what Smith called the Pious Pilgrims, the other interviewees have different degrees of touristic and spiritual reasons, placing them between the Pious Pilgrim and the Secular Tourist. Although none of the interviewees were strictly tourists, interviewee no 3 saw himself as being one. However, according to his answers, he had, at some point, a certain degree of spiritual quest. One can extrapolate that the Secular Tourists pointed out by Smith can be the so called

turigrinos. *Turigrino* is composed by two Spanish words: *turista* (tourist) and *peregrino* (pilgrim) and it is used to refer to those who go on The Way with no religious motives, using the pilgrim's support systems to have a relatively cheap holiday.

4.2.2 Motivations for choosing a specific part of The Way~

Several of the motivations to choose the specific The Portuguese Way selected in this study, were pointed out by the interviewees, as shown by *Table 6*.

Table 6 Motivations for choosing a specific part of The Way

Category	Sub-Category	Number of responses	No.
Time Related	Time shortage	5	1, 2, 5, 6, 9
Level of difficulty	Low level of difficulty	1	6
Tourism Related	Visit two different countries	1	6
	Visit Portugal	1	4
Social Reasons	Friend advice	3	2, 3
	Less crowded	1	7
	Share it with others	2	8, 9
Reasons related to The Way	Revisiting The Way	1	8
	Making another route of The Way	1	5

The most frequently mentioned reason to choose this specific route is related to time constraints. Touristic motives (such as visiting the countries), social reasons (e.g. interaction with others), motives-related to The Way (repeating a section or doing it for the first time) are other motives are pointed out. For example, interviewees no. 8 and 9 had already done The Portuguese Way and were experiencing again, this time with family

and friends, mentioning the desire of sharing the experience with them and revisiting the places that they had visited during their first time.

The diversity of reasons seems to be embedded in the explanation of one of the interviewees:

There are different reasons. The first reason is I have just two weeks. I was looking for a way which is relatively easy to walk because I do not have experience in such kind of walking tours. And I heard from my flat mate that he made the same way as well and that is relatively easy to walk and it is possible to manage this part of the way in two weeks (...) And I like the idea of being in Portugal also being in Spain, to see two different countries or two parts of different countries and I have never been In Portugal before and I just like this idea, so I choose this way.

4.2.3 Motivations for choosing the means of transportation

Regarding the means of transportation, all the responders were doing the peregrination on foot, although they had different motives (cf. **Table 7**).

Table 7 Motivations for going on foot

Category	Sub-Category	Number of responses	No.
Personal Reasons	Enjoying walk	3	4, 5, 7
	Enjoying the experience more	1	1
	Accomplishing a dream	1	9
Traditional/Historic	Traditional way of pilgrimage	4	2, 3, 6, 8
Religious motives	Thanksgiving	1	9

The fact that walking is the traditional way of doing it seems to have an impact on the choices of pilgrims, as shown by I3's words:

I think it is a walk, it was to be a walk, because of the meaning of the Camiño, in history. Pilgrims made this walk, hundreds of km to honour a particular Saint whose remains are in Santiago. And it seems to me that to walk is to pay attention to that history.

On the other hand, for others, like I4, walking is the most enjoyable way of doing the Way:

Walking was the point. I like the idea of just walking it. Every day is just about just walking. I enjoy it very much in my life in general, I have done it a lot. It is just very appealing to me. To do it on foot, I would not do it by bicycle, it is too much work, and I am a cyclist, I ride my bicycle but it is just not a way that I want to do this.

4.2.4 Motivation for doing The Way alone or in group

As shown in **Table 4**, three of the interviewees were doing The Portuguese Way alone (I1, I6, I7) and six people (I2, I3, I4, I5, I8, I9) were sharing this experience with a group. The reasons mentioned for travelling alone are also related to the fact of not knowing anyone interested in doing The Way but, above all, they are related to the urge of freedom inherent to walking alone, the fact they needed time for themselves, as expressed by I6's words:

[...] I wanted to do it alone. So I am freer to choose... If I want to walk slowly I walk slowly, if I want to have a day out... I want to be free and I want to... Yeah... Maybe to have time to think or to look within... I mean if you walk with somebody else it can be beautiful as well, you also have to listen a lot, you exchange and talk to but you get also a lot of input from outside. I really would like to use this time to give to myself.

As for those travelling in groups, they stated it was a challenge between friends (I2, I3, I4 and I5). For I8 and I9 it was a matter of sharing an experience that they had had before with friends and family. For I4, doing such a thing alone was not even a choice:

We just told friends we were going to walk the Camiño and asked if someone else wanted to walk it. We were not going to create a group, we were not organizing. It was like that. And the 4 of us decided that we all wanted, it just happened. [...] It [walking alone] just did not occur to me... just catch a plane and come to do it alone... I was not motivated to do that. I was very motivated to do it with my friends.

Further along this research, sub section 4.3.1, will show that the experience will be affected by the decision of travelling alone or in group.

4.2.5 Information source

In this sample, the pilgrims have their first contact with The Way during conversations with family or friends, or whilst reading a book or watching a movie.

After having decided to start a journey on The Way, all the interviewees affirmed they researched it, even if, in some cases, the research was very little, as in the case of interviewee no. 5 who trusted that task to his friend who was doing The Way with him. The ones who did some research focused on finding out more about the route itself, the roads and directions that should be taken, the accommodation available and the means of transport. Their research was made primarily in the internet, specifically in pilgrim forums, on Facebook group pages, and also in books/guides.

Most of the interviewees classify the information available as being well organised and sufficient with exception of the interviewee no. 4. Although she did not have a hard time finding what she was looking for, she considers that:

If you are not very sophisticated, it could be harder. I do not think it is so evident... perhaps the forum made it easier. Cause if you can get in there, you can get access to personal exchange, you can ask questions, but all, at least from my experience, all the confraternities and the traditional sites, are not so much in English, far more in Portuguese, which is understandable but is not as great towards the pilgrims who come from someplace else.

For others, the sharing of others' experiences in forums and Facebook pages is important because it makes them feel more reassured and better prepared for their journey:

At first on the Internet, and then I bought two books and I was planning the route with these two books, and on the Internet there is this forum and I asked some questions and they told me what to do. They helped me a little bit [...] because I was very excited about it, can I manage it alone, can I do with the albergues...And now I am a little bit more relaxed because they told me it is ok, you can find a bed anywhere.(I7)

Only interviewee no. 9 did a historic and biblical research, based on the Gospels, as for him, this research was crucial for living the experience to the fullest:

The main research was based on the Gospels that describe the life of Christ and how, when and why He chose Santiago. [...] This time, I did not research so much, because I already knew most of what I needed from the first time. But the historical research is always very important. Without it, you cannot understand The Way, [...] every symbol; The Way is full of symbols [...] based on why it exists, how it exists, how was originated, who created it, how it was founded. Then, we understand that the Way and its history are really important.

4.2.6 Expectations regarding the accommodation and food infrastructures

Concerning the accommodations and infrastructures available on The Way, the expectations are, again, very little. Most pilgrims tend to have no expectations at all, and even those who express some ideas about this matter, tend not to give so much importance to it. In most cases of our sample, they consider that whatever they encounter is part of the experience and they are willing to accept it. As I5 put it, “I think as a pilgrim is about living the mystery rather than knowing”. For I2, this lack of expectations is really important for the experience and that is “Just living the present, what is going on. Live each day, not having expectations, that is really, really big for me.”

Concerning the accommodation, all the pilgrims stayed at the official accommodation for pilgrims, the *albergues*. The public *albergues* operate on a donation basis, that means that each pilgrim is asked to donate what they would like; normally, the minimum amount is 5 euro. The *albergues* have a priority order regarding the occupation: the first ones who are guaranteed to have a bed are the ones physically challenged, then the pilgrims

travelling on foot, then the ones travelling by horse, then the ones travelling by bicycle and the last ones are the ones who are travelling with support vehicles.⁹

For interviewee A, the *albergues* network in Portugal is very good, especially from Porto to Santiago:

We have a well- structured and organized net of albergues from Porto to Santiago. At least on the Portuguese side until Valença there are albergues every 20 km. (...) The albergues work very well, specially due to the help of the Associação Espaço Jacobeus, that knows all the albergues and release a list of those albergues. (...) The Associação Espaço Jacobeus is a group of catholic people connected to The Way, and they function like a light house. If we need something for the albergues, we come to them. That's how we manage to get something for the albergues.

Despite the fact that most pilgrims did not have expectations, some pilgrims were somehow uneasy concerning the quality of the *albergues*. For example, interviewee no. 6 states that:

I have different kinds of feelings, I think they will be very simple, of course, and I am a bit worried they might be dirty or that people are very noisy. But I do not know if this will really happen, somebody said that on the Internet, most of the comments I read are positive, clean places, nice people, but, I mean, you never know, how it would be [...] I am worried they might be very dirty and not comfortable to sleep.

Although I7 shares some of I6's concerns, the socialisation that might occur in those places is what makes her excited about those places:

I think there are many beds in the same room, maybe the toilets are not so clean and I think there is no Internet, but I think that you can have good conversations with the other pilgrims, because everybody is there for the same reason, walking on. So I am excited to go there.

⁹ "The rules of use of the hostel network", Xacobeo Galicia, accessed September 26, 2014 <http://Camiño.xacobeo.es/en/rules-use-hostel-network>

Some also expressed some concerns about the availability of accommodation during August, when The Way is more crowded, especially if they are full the so called *turigrinos*. I8 refers that “the *albergues* before arriving to Porto are just few, but I think that on the route that I am going to pursue they are enough, although sometimes they are full with *turigrinos*.” For I9, there is no problem if the *albergues* are full, as “If we do not have a place, God will provide”.

However, when asked about the *turigrinos*, the feeling they should not stay at the pilgrims’ accommodations is clear:

The turigrinos are those who use a support car. And the albergues are clear about that: those who go on The Way with a support car, should not have place in the albergues. If they are in the albergues it is because the person who is responsible for the accommodation is not doing their work correctly.

When asked if it is easy to make a distinction between pilgrims and *turigrinos*, interviewee no. 9 has no doubts, as “You can distinguish clearly, from your own experience of The Way and from the ones who sleep or not, who make noise and those who do not and those who are too excited and with a lot of energy.” Nevertheless, dealing with these realities is again part of the learning process of the experience of The Way, as for the more religious oriented, “The pilgrim does not make any demands, he thanks God!” (I8).

Concerning the available infrastructures such as restaurants and food supply, the concerns are not very problematic. Again, most of the interviewees tend to have no expectations or devalue the matter, as the case of I1 who considers that “It is always good... I have water with me and if there is no coffee I drink my water.”

Existing concerns with food are related to differences in the diet, as for example for interviewee no. 4:

I do not eat seafood, and this is a very seafood center country, so the diet differences and my body dealing with that will be probably the thing that I will be most nervous about, more than anything.

Or with the size and quantity available:

I think I will find very small shops, no big supermarket and I have heard that in the albergue people make meals for the pilgrims and so you can eat there if you want. Maybe in a bigger town there will be a restaurant to eat something. (I7)

The present findings indicate that most of those who go on a pilgrimage believe that not knowing what they are about to face is part of the experience. Moreover, it is clear that for religious pilgrims, every pilgrim should be thankful for everything that he may encounter. It is part of the learning process of the pilgrimage. Thus, this can result in a lower level of exigency regarding the services they will use along The Way. This is the main difference between those who go on a religious journey and those who are not.

The findings seem to go, partially, in a different direction of the one suggested by Rojo (2007) when referring that devoted or non-devoted hikers should be treated as equals by the tourism sector, as they have identical needs. The fact is that although the needs are the same, the way of fulfilling them is different. The religious pilgrims tend to try to avoid crowded places and “touristic” infrastructures as the back to basics is an essential point for them. For example, interviewee no. 8 is peremptory when saying: “I am a pilgrim, because I do not run to have a bed, and I avoid restaurants as much as possible.”

Therefore, religious pilgrims could be less profitable for the tourism sector, given that they may avoid the use of infrastructures used by tourists or *turigrinos*. *Turigrinos* seem to be one of the rare factors that could impact negatively on the experience of the religious pilgrims, as discussed in section 4.3.2.

4.2.7 Crucial factors for a good experience

When the interviewees were asked to identify the crucial factors that make The Way a good experience, this resulted in several different answers, as shown by **Table 8**.

Table 8 Factors for a good experience

Category	Sub-Category	Number of responses	No.
Push Factors	The Way and me	2	2, 7
	Silence	2	3
	Body reaction	1	1
	Time to rest	1	4
	Faith	1	9
	Everything goes well	1	8
Pull Factors	Landscape	1	6
	Weather	3	1, 4, 5
	Arrow system	1	6
	The others	3	1, 6, 8

As shown by this table, only interviewees numbers 5 and 6 pointed out pull factors only. Among the pull factors, the weather and the presence of the others are the most common factors. The other interviewees value push factors such as The Way itself, the silence, how the body reacts, among others. The results indicate the pilgrimage experience can be affected by several aspects.

The literature reviews tell us push factors are expected to be more important than the pull ones, when the sacred site overlaps with the secular one (Gnoth, 1997). The findings suggest that, for the majority of the interviewees, push factors have more influence. It seems that, although it has been proven The Way is not only for the Pious Pilgrim, there is a strong connection with different and new forms of spirituality among the hikers of The Way, which make them also value push factors, the part of The Way connected with spirituality and the inner self. Moreover, it is not only a matter of religiosity as Drule *et al.* (2012) indicates, but also a matter of the level of self-knowledge of the pilgrim.

To sum it up, the findings suggest the push factors affect more the religious pilgrims and those who go on a personal quest (even if there are no connections to religion). Contrarily, those who go for a more social and touristic trip are certainly more affected by the pull factors.

4.2.8 Self-image

The analysis of the self-image of the interviewees is also an interesting result of this study, as the only ones who perceived themselves as pilgrims are the ones who are on a religious quest. For interviewee no. 8 there are no doubts he is a pilgrim and of the definition of a pilgrim, as shown by his statement: “I am a pilgrim, because I do not run to have a bed, and I avoid restaurants as much as possible. And above all, I respect the others”.

For interviewee no. 9, the main factor that makes someone a pilgrim is their humbleness:

[...] We are on our own, what we have is what we bring on our backs, what someone gives us, what we receive along the path [...] brings us back to what we are and gives us a touch of humbleness. And that's what makes the Camiño. It is the humbleness that makes the pilgrim.

On the other hand, among those without religious motives, the answers are not unanimous. Some are not even sure how to categorise themselves, for example, for interviewee no.4, it was difficult to give an answer, and she didn't have a straight one. Interviewees no. 3 and 6 see themselves more as tourists, as I6 puts it, “[I am] A tourist... In my imagination a pilgrim is something that is connected to religion. I am doing this for touristic reasons, to see the country, so I am a tourist.” Some of the interviewees (I1, I5 and I7) perceive themselves in between a pilgrim and a tourist, as expressed by I7 “I think I am not that classic pilgrim, who is going because of religion, but I am also not a tourist who is just taking pictures”. In a different stance, I2 describes himself as a traveller despite stating that it was a type of pilgrimage journey: “I am a traveller... Although I think it is more a pilgrimage, to a different way to see, to experience, a pilgrimage to that!”

4.2.9 The importance of pilgrims' credential and the Compostela

The pilgrims' credential and the *Compostela* are important features of The Way. The credential is the document that allows pilgrims to enter the public *albergues* and that proves how many kilometres the pilgrims walked, as they fill it with stamps along their journey. All the *albergues* have their own stamp, and most of the churches, coffee shops, supermarkets and other public buildings also have a stamp they make available for this purpose. After collecting all the stamps on the credential, and after their arrival at Santiago, pilgrims can then collect their *Compostela*, the document certifying that pilgrims have concluded their journey, and have walked more than 100 kilometres along The Way.

Although these papers have an important role in The Way, the importance given by pilgrims to these documents is divergent. Most of the pilgrims consider that the use of the pilgrim credential is only linked to the fact that it is part of the system to get into the *albergues* (I1, I2, I3, I5, I6 and I8): “As I remember you need one stamp to stay in the next one [*albergues*], it is part of the process” (I5)

Interviewee no. 7 considers these documents important because they convey a sense of pride and a proof their journey was concluded: “I think I will be proud when I go to the next *albergues* and get the stamp, and when I am at home I just have it for me and I can show it to my family.”

As for interviewee no. 9 the importance of these documents is due to the historic reasons and to the symbolic meaning of it. The credential is a reminiscence of the safe conducts of the ancient pilgrims:

It is the symbology, mostly because they testify that we did the Camiño. [...] The safe conduct letters had a big symbology, it was the priest that gave those letters to the pilgrims, confirming that he was starting a pilgrimage.

And the *Compostela* is a papal indulgence: “For some it is the proof that they made the kilometres, but it is a papal indulgence, that is only valid if we have made the confession” (I9).

Most of the interviewees stated that the *Compostela* (the certificate given at the end of The Way, proving that the journey was completed) was not important at all, the

experience is more important than anything (1, 2, 4 and 5). The low value of the certificate is clear in expressions like “I do not go for the certificate” (I1); “It is just a piece of paper” (I2); “I will lose it eventually, for me, it is the experience that I care about.” (I4); “I have mine from twelve years ago...” (I5). However, for interviewee no. 8, “It reminds me my renewal of the Faith”.

To conclude, the findings suggest that for the religious pilgrims, documents are most symbolic and relevant than for those who have other motives to go on a journey along The Way. The non-religious pilgrims tend to give a more practical importance to these documents and the religious ones tend to give more importance to the symbolic and historic value of these papers.

4.3 Findings concerning the Second Interviewee

4.3.1 The Experience

In general, most of the interviewees claim they had a good experience on The Way. A brief description of the experience of each interviewee is given in the follow paragraphs.

Interviewee no. 1 had a great time on The Way, although he feels that the Portuguese Way is: “[...] more for couples and groups, it is difficult to get to know more people.”

In interviewee no. 2’s opinion, The Way revealed to be the: “[...] experience of being in the present [...] had to do being with my friends”.

However, he is still trying to assimilate the whole experience:

[...] so much of this trip was new to me - the country, the language, the experience of walking distances, the allergies, even the food - it was as if I were truly living "in the moment." [...] It was not until I got back to the States that I started attempting to get some perspective on what had happened. And, for the past week, it has been difficult to try to understand it all. I was changed. But, I am not exactly sure just how I was changed.

As for interviewee no. 3 it was a very rewarding experience:

The whole trip was very rewarding for me. It was an inner experience, and not just because it was a pilgrimage route. I had spent almost 3 weeks before getting to Porto in the East – Barcelinhos and the coast. And I avoided, in

general, socializing with other travellers. I was very focused on my own thoughts and process.

Although it was a great experience, interviewee no. 3 would like experience a similar journey, but not on The Way of St. James, in the future, because there are a lot of people along the route:

I have imagined what the route from St. Jean de Port must be like and realized I would not choose a major pilgrimage route again, but another less used path, or another season. And since I am a fairly serious cyclist, I might well visit a new country that way rather than using trains, buses, or planes! It is a greater degree of freedom than walking as you can deal with the boring parts faster!!!

Feelings of gratitude are also present in the statement of interviewee no. 4. The fact that she did not conclude The Way was no impediment for her to feel the experience.

I am grateful to have spent several days walking in Portugal – it was beautiful and we had some lovely experiences with people along the route. I am not sure I would have enjoyed 15 days of walking – it felt good to do what made sense and not expect more.

Although interviewee no. 5 felt tired after the experience, he states he had a wonderful time on The Way: “I am tired, but another wonderful experience [...] I was delighted with the experience.”

Feelings of pride and happiness were described in the interviews. Interviewee no.6 declared that: “I feel proud that I managed to make it.”

In spite of feeling proud, for interviewee no. 6, the experience was challenging and physically exhausting:

Every day is a new challenge, because you do not know what is going to happen and if you will make it or not, whom you are going to meet and what the day will bring to you. That also makes the Camino exciting and very interesting. Physically it was very exhausting, but at same time very beautiful and fulfilling.

From this interviewee's point of view the chance of meeting other people was also one of the most interesting things of The Way: "I would even say, it is the people who make the beauty of walking the Camiño."

Interviewee no. 7 considers that the experience was: "The most intensive time for me I have ever had in my life. I felt like I was totally at peace with myself. [...] I feel like I have got so much time and there was no bustle just calm."

The experience was even beyond the expectations of this interviewee: "I feel great. I did not expect that but I really miss my time on the Camiño."

For the interviewee no. 8, this second experience on The Way had a special meaning as he shared it with his wife and son: "[...] it was a unique and fantastic experience, despite the effort I loved it because I was with those I love more in the world, and that pays off everything"

The presence of his family was: "[...] encouraging and gave me strength, sometimes it helped me to overcome something and I help them to understand that they are capable of doing it too".

Interviewee no. 9 was the organiser of the group's journey to Santiago and this role made him feel different, in this second experience:

This second experience was completely different, it was a pilgrimage that was not done alone! It was done with the responsibility of taking more pilgrims and with them walk, so the responsibility is not limited to us alone. It was different but always rewarding.

One can assume that being in a group or walking alone can affect the experience of the pilgrimage. Those who are in a group, especially the leaders, tend to be more focused on the issues related to the organisation, logistics, and the group itself. The contact with other pilgrims along The Way could be more limited than for those who are walking alone.

There are several positive aspects mentioned by the interviewees regarding the experience. They are divided into two main categories: push and pull factors, as we can see in the following **Table 9**:

Table 9 Positives aspects on The Portuguese Way

Category	Sub-Category	Number of responses	No.
Push Factors	Completing the journey	1	9
	Everyone is equal	1	8
	Discovering the inner self	1	7
	Sharing experiences with others	2	2, 9
	Feeling emotions	1	2
	Meeting others	1	6
Pull Factors	Country and landscape	4	1, 3, 5, 6
	Culture	3	2, 3, 4
	Weather	1	1
	Specific <i>albergues</i>	1	6

As this table shows, some interviewees were more affected by exogenous factors (pull factors) as stated by interviewee no. 3:

Stumbling into Barcelinhos when Barcelos was celebrating a week-long festival – its 500th anniversary was a real treat. We crossed the bridge many times and saw a number of festival events that were very satisfying. Particularly Gisela João. I loved discovering Fado through her performance. [...] Loved the most rural areas, villages, and crossroads. The stone corn bins of Galicia were most impressive! Porto was very real and not dominated by tourism. I liked that.

And some were especially affected by endogenous factors (push factors), such as interviewee no. 9. When refereeing to the positive aspects of his journey he says: “the pilgrimage and the sense of mission accomplished, but the greatest reward was the joy of seeing smiles and tears on everybody faces when reaching Santiago.”

Table 10 sums up the negative aspects mentioned by the pilgrims:

Table 10 Negative aspects on The Portuguese Way

Category	Sub-Category	Number of responses	No.
Push Factors	Difficulty to meet other people	1	1
	Body response	1	5
	Not completing the journey	1	3
	Seeing friend's suffering	1	4
Pull factors	Cyclists	1	1
	Crowded places	1	3
	Seeing abandoned constructions	1	3
	Turigrinos	2	8, 9
	Bug bites	1	4
	Sharing rooms	3	2, 4, 6
	Pilgrim's menus	1	6

Again, the factors that negatively affected the journey were divided into push and pull factors. The push factors are mostly related to individual and endogenous needs, for

example, interviewee no. 1 felt that The Way in Portugal, is more suitable for couples and groups of friends, which makes it difficult for individuals that are going through The Portuguese Way alone, like himself, to meet other pilgrims.

Interviewee no. 5 considers that the worst aspect of the journey was the fact that: “I was not able to walk with a heavy pack as long as I had hoped”.

The pull factors are mostly connected to the surroundings. For example, interviewee no. 3 was affected by: “So many aborted constructions in Portugal and Spain – projects just stopped as the economies collapsed.”

The dorms in the *albergues* were a problem for a few interviewees such as pilgrims 2, 4 and 6:

One negative aspect which I have is to share one room with so many people in the albergues. Sometimes up to 40 people (or even more) slept in one room, there is always someone making some noise. [...] Even though I felt very tired and exhausted, somehow I had difficulties to fall asleep and to stay asleep. Whenever somebody around me got up or made some noise or snored I would wake up and would not fall asleep again. (I6)

Interviewee no. 6 mentions sometimes during the interview that the pilgrims' menus which are offered in the coffee shops are really bad and that the cheap price often reveals the poor quality of food.

Moreover, interviewees 8 and 9 feel that The Portuguese Way was crowded with *turigrinos*: “[There is an] excess of *turigrinos*, which turn that the Camiño into a place full of people just enjoying a low cost vacation.”

Regarding the hardships experienced along The Portuguese Way, interviewees numbers 1, 2, 6 and 7 did not have any particular difficult moment during the experience. Interviewee no. 2 even mentions that:

Anything I needed I had brought or found it easy to find. [...] Being on the road, carrying all your gear, makes one realize how little we really need. I loved the simplicity of backpacking.

Interviewees no. 3 and no. 8 mentioned that everyday had difficult moments, but they were able to overcome those moments: “Every day I had moments of difficulty and moments of pleasure.” (I3)

For me every day is difficult but at the same time, when I reach the end of the journey, I realize that it was not so hard. Maybe those days when the distances were longer, because of my little fighter [the son]. I always supported him, giving him strengths. (I8)

As for interviewee no. 5, the difficulty was related to the physical response of the body; he almost reached the limit of his strength: “One day, the last two hours were almost more than I could.”

Interviewee no. 4 felt that seeing the suffering of her friend (interviewee no. 5) was one of hardest things along the journey:

The most difficult day was when my friend barely made it to the albergue and it was unclear if he could. It was unnerving to see him so depleted, and challenged, in the walking.

Due to their limitations, the group had to find alternative solutions to reach Santiago in some way other than walking, this practical matter also revealed to be an issue during the trip:

Given our circumstances, the hardest thing to find was accurate info about the train schedule(s). And, if we did not have access to technology, we would have had a much harder time of it. I did not bring a phone or other device with me intentionally – it was helpful that some places had computers and my friends had devices or we would have spent way more time figuring things out than we already did. (I4)

Interviewee no. 9 mentioned that the only difficulty his group had to face, was the fact that one day they did not have place in the *albergues*, but the problem was easily solved: “The only difficulty that we had was the fact we did not have place in the public *albergue* [...] but you can overcome that easily as long you are not too demanded”

The local community is also a big part of The Way, so it was interesting to understand how they interact with the pilgrims. The words used to describe the locals among The Way were: “friendly”, “helpful” and “welcoming”:

People were quite friendly- often calling out “Bom Caminho!” to us. If we had any questions, people were eager to help. [...] There was an honesty about the Portuguese people I encountered that was genuine and warm. (I2)

The people were very helpful, friendly and open-minded. When I was on the wrong way they helped me to find the right one. That means that they went the way with me together and showed it to me (not only a description with words). That was awesome. (I7)

Although the people were very friendly, in interviewee no. 1’s opinion the Portuguese seemed less conscious of The Way: “In Spain, they are more aware. They say “Buen Camiño!” And in Portugal they say “Bom dia!” no reference to the Camiño.”

The arrival at Santiago was also addressed during the interviews, in order to understand how important the arrival at the destination is as far as the pilgrimage is concerned.

Interviewee no. feel the arrival was good but not as emotional as the first time, after the French Way: “It was good. It was different from the first time, less emotional because it was less time away from home.”

Interviewees no. 2, 3, 4 and 5 were not taken into account in this matter as they did not get to the destination on foot.

Interviewee no. 6, considers that the arrival at Santiago was disappointing:

It was a bit disappointing. When I reached the cathedral I was thinking “ok. That is it? I was walking 245 km just in order to see this cathedral?” And I asked myself for the very first time, why did I actually walk the Camiño? [...] While walking the Camiño, many people asked me that question, but at that moment when reaching the cathedral I was truly asking myself. And in fact I did not have any answers. [...] Just in the evening when I was walking through the streets of Santiago I had a very peaceful feeling within myself and felt somehow very content/satisfied or even blissful.

For interviewee no. 7, reaching Santiago was not the goal of the journey, although it was a pleasant feeling despite the fact of being so crowded:

I really liked it when I came to Santiago. But it was not the goal for me. My personal goal was the way and not only coming to Santiago. It was very impressive to go into the cathedral and especially the pilgrim mess was awesome for me. The single negative aspect in Santiago for me was that it was very crowded.

Interviewees no. 8 and 9 consider it was important to share the experience with the rest of the group they were leading, and seeing the tears of joy among those who shared the experience with them was the most important thing:

I am moved by Santiago. Arriving at Santiago is always a unique experience; this time was very joyful, despite the tears because I took them [the wife and son] there and they made it. It was amazing. Only those who walk can understand. That is why I convinced them to go. (I8)

Taking these opinions into account, it is clear that the destination is not the goal for most of the pilgrims. They consider that the journey and the experience are far more important than arriving at the sacred site. The process of getting there is far more important than the destination.

Regardless of the motives behind a pilgrimage, the truth is that The Way has an impact on every single person that goes on such a journey. Through these testimonials, it is possible to observe and to conclude that the importance of The Way varies according to each individual:

The most important thing for me on the Camiño was the journey itself. Each moment. The walking, with friends. I suppose I could say that my heart was opened in a new way. I'm still not sure what that means, as I am working with my feelings still. I was changed. (I2)

The most important thing for me was meeting a young deaf boy. (I5)

To be part of something big. (I6)

I found out new things about myself and about life. The feeling that everyone is the same (as a pilgrim everyone is the same, it does not matter what your job is, how much money you have and so on...)! (I7)

Interviewee A shares the following view of what The Way is:

No one who starts a journey on The Way ever comes back! That who returns is a different person. Because it is not an easy thing to do [...] and the fact that we have to take in our backpack everything we need and all of what we think is essential to live for 12 days... we have to abdicate of some stuff, you can only take the basic. [...] And then, we arrive at the albergue and we always find the same people, so instead of everyone going out for dinner separately, we would buy the food and in the end share dinner. People take initiative on their own ... 'I will make something and you'll eat with us'. The sharing is essential.

As proven by these testimonials, the experience is different depending on the motivations and expectations of each individual. The outcome of the experience is more certain for those who walk with religious purposes. They are very certain of their goal and of what they want to feel and experience. Those who go for other reasons are not so sure about what they are looking to find, and the outcomes of the experience can be several different ones. Although some are more affected by the journey itself, others are more affected by everything around them. Thus, it seems that it could be easier to predict behaviours and needs for those who are on a religious journey than for those who point out other motives. However, as the literature review shows, namely in Morgan's Prism of Experience, (cf. **Figure 2**), it is easier for managers to control the pull factors, than the push factors. As such, it is easier for them to impact on the experience of those who are walking with motivations other than religious ones.

4.3.2 Satisfaction

As previously shown in the literature review, consumer satisfaction does not have a unanimous definition. Despite its complexity, it is known that satisfaction is affected by the expectations created before and during the trip, and also by the perceptions of the experience (Prebensen, 2002).

As seen before, there are distinct groups present at a pilgrimage, it is important to know well the different groups in order to achieve a higher level of satisfaction. According to the information gathered, it is possible to redefine the table adapted by Lopez (2014) and presented in Chapter 2. Instead of distinguishing pilgrims from tourists, we define another type of hikers according to their motives, having in this way a column for those who go for religious reasons, the ones who go for personal ones, and the ones with more social and touristic purposes, summarised in *Table 11*:

Table 11 - Differences among the different types of pilgrims

Motives	Religious	Personal	Social/Tourists
Character of the journey	More engaging faith side	Connected both with the inner self and the leisure side	More leisure side
Institutionalisation	Follows norms and rituals, has a cultural influence and meaning	Connected more to themselves rather than to an institution	Associated with something superficial. More related to fun and entertainment
Movement	A quest for the holy, A movement towards the centre	Movement towards inside themselves	Movement towards the other, it is not linked to routes and directions
Season	More depending on seasons and religious calendars	Can take place anytime, when the consumer wants	Can take place anytime, when the consumer wants
Motivations	Spiritual motivations	Personal motivations	Secular motivations

Behavioural schemes	Bound to rules and schemes	Bound to the internal needs	Recreational Schemes
Relation with other companions	The company is part of the experience	Important or not	Important or not
Spiritual dimension and emotions of the subject	A search for the transformation of the individual	A search for the transformation of the individual	The search is more social and secular

Source: Adapted from Lopez (2014)

A deep understanding of these characteristics may allow the achievement of a higher degree of satisfaction.

To assess the satisfaction with The Way, and given that the literature review stated that, from the manager's point of view, it is easier to affect the pull factors (Morgan, 2007), in this research those factors received more attention: the accommodation, the food infrastructures and the marking system.

As previously mentioned, generally, people who go to Santiago tend to form little expectations about the journey itself, what makes the achievement of satisfaction an easier task.

As for the opinions of pilgrims, there are positive and negative aspects regarding public accommodation along The Way.

Interviewees no. 8 and 9 feel that pilgrims should not complain about what is given to them along The Way, as that is part of the process: "The pilgrim does not make any demands, he thanks God!" Moreover, interviewees no. 1 and 2 consider that the *albergues* were suitable. Interviewee no. 1 says that:

The albergues are fine, and the people in Portugal are warmer than in Spain [...] in Spain the albergues are managed by the Xuntas so they are stricter. In Portugal they are more relaxed.

Interviewee no. 2 had some doubts before starting The Way regarding this type of accommodation, but he was positively surprised:

They are very adequate. Prior to actually using them I had my doubts. [...] The idea of sleeping in a room with up to 50 other people, using the bathroom facilities that seemed inadequate for the numbers of people, seemed daunting. However, it all worked out fine. No problems (aside the snoring).

Actually, interviewee no. 6 mentioned that the cleanliness of the *albergues* was better than she anticipated. The expectations were exceeded. On the other hand, from interviewees no. 5 and 6's perspective, most problems were related to the fact of sharing the rooms with so many people. For interviewee no. 2, the only problem was the snoring, but the earplugs helped overcoming the situation. Interviewee no. 4 thought it was nice to stay at the oldest *albergue*, which is in Rates. Nevertheless, she mentions that some *albergues* are noisy, especially in Valença, where, at the time, there were many cyclists, and that in Santiago she had a bed bug situation.

Regarding food facilities there is no shared view. Whilst some were satisfied with what was available, others were not. As an example, interviewee no. 1, mentioned there are too few food facilities in Portugal, and no. 4 and 7 mentioned that, on Sundays, shops are closed, which could have been a problem if there weren't *albergues* with meals' service. Pilgrim number 6 is of the opinion that the pilgrim's menus are poor: "I would not recommend them. They are usually cheap but these pilgrim's menus have been the worst food which I have had in my whole life."

On the other hand, the positive aspects are related to the price, for example, for interviewee no. 6, having breakfast in coffee shops is quite nice and cheap: "Especially in Portugal I enjoyed the breakfast a lot. First of all, because it was comparatively cheap and also because there were so many nice things in the bakeries."

For interviewee no. 2, Portuguese coffee is sublime and there are also good pastries and fresh ingredients along The Way. As previously stated, the whole way is marked with a yellow arrow system that indicates the right way to go. Talking with interviewee A, the operation behind this marking system was clarified: "Usually the marking is done by City Halls, sometimes the Associação Espaço Jacobeus helps, finding the marks and the old documents that show which is the correct path."

There are some detours, and, sometimes, pilgrims can get the feeling they have been walking more than they were supposed to, however, interviewee A clarifies that:

[...] Some detours are made as a matter of safety. For example, the road is extremely dangerous in Gião so the detours were done in order to stay out of the road [...] The marking must be controlled by local authorities and by all people participating in The Way. The path should be the simplest, safest and the most beautiful, but above all safe!

Most of the interviewees were quite satisfied with the marketing system, only a few have walked in a wrong direction a few times. Generally, the marks are well-signalised and indicate the right direction. Although there seems to have been a problem of wrong signalisation in few parts of the marking between Porto and Vila do Conde, I7 claimed that: “There were only a few times I didn’t find the right way. In Vila do Conde for example, after the bridge there are a lot of wrong yellow arrows.” Again, in I1’s statement: “From the hostel in Moreira da Maia to Rates it is very complicated. A lot of small Camiños are different from the books.”

Other than that, the system is good, and for some it was comforting to find those small marks, as “When walking and wondering if I was on the right path, the appearance of a yellow arrow was always a satisfying and relieving experience” (I3). The marks seem to make part of an enjoyable experience. As I4 puts it, “The route is very well marked and it was fun to find the markings all day every day.” (I4).

Due to the content of all interviews, and to the answers to the question “Would you recommend The Way to others”, it can be said that all the interviewees were truly satisfied with the experience, and all of them would recommend it to others, or have already done it: “I would very heartily recommend the Portuguese Caminho to others! Simply that fact that is less crowded than some of the other routes, makes it very appealing to me” (I2).

Despite the fact that every interviewee was satisfied with the experience, not all intend to repeat the journey. Only interviewees 1 and 2 were clear on the intention of repeating it:

Yes, maybe with my daughter. It is a good experience and a good way to start the Camiño. A nice way to visit two different countries, nice weather, nice landscape and nice food. (I1)

Interviewee no. 7 was very glad with the experience, and will consider following a different route next time:

I am looking forward to do the Camiño again. I am planning to do the Camiño Norte.

I would like to do it because I've never had such an intensive time before. It was great to meet other pilgrims, to have deep conversations, to get new energy, to find new things out about myself, to find things out about life.

Interviewee no. 6 does not leave out the possibility of choosing this route again, and she says: "I can imagine walking the Caminho Português again".

For interviewees no. 3, 4 and 5, doing this route again does not seem to be a possibility:

I do not think so... first of all I'm not the kind of person who does things repeatedly... [...] Secondly, I also do not typically like to do things that a lot of other people are doing/involved in... I prefer to go out on my own journey and staying at the albergues was a bit too much of a group encounter for me- so if I did a Camiño, I'd stay at hotels or book rooms or something I think.
(I4)

Contrarily, interviewees no. 8 and 9 are in their second experience at The Portuguese Way, repeating it with people to whom they have recommended The Way.

To conclude, all the interviewees were very satisfied with the experience. This seems to confirm Oliver's model of expectation-disconfirmation. As the expectations were very little, satisfaction was achievable, the outcome of the experience overlaps with the expectations before the trip. One may assume that in a pilgrimage route, the sense of pilgrimage is present even for those who walk for other reasons, because they know they are pursuing a pilgrimage route and that the simplicity of the services and infrastructures is a certainty. Those who are predisposed to go on such a journey have a predisposition to use such services and not to be too demanding about them. Although this is true, one can infer, based on the findings, that the ones who go for religious motives can be affected by the presence of the *turigrinos* in the public *albergues*. Thus, a better control of this

situation can have an impact on the satisfaction of the religious pilgrims. The non-religious pilgrims are more affected by the conditions of the accommodation and food infrastructures, although most of them claim that it is part of the experience and they have alternatives if they want to pay more. A higher quality control by managers concerning these factors can also guarantee a higher degree of satisfaction.

4.4 The present and future of The Portuguese Way

Being the second most demanded route of The Way of St. James, The Portuguese Way is experiencing a big development and it seems to have a brilliant future. However, being the second most important route can also bring it future problems. It is widely known that some people are starting to avoid The French Way as it has become very crowded, and pilgrims have to start their walking journey very early in the morning to guarantee they will have a bed at the next *albergue*. The *turigrinos* are taking away space at the public *albergues* as they can get there earlier, using the support cars. Casual conversations with pilgrims suggest this could be a risk the Portuguese Way may face. Less crowded routes, such as the English Way or the *Via de la Plata* could be an alternative. The different routes in Portugal could mitigate the problems related to the touristic demand of The Way.

Furthermore, the Portuguese Way also seems to lack an institution that could assume the overall organisation of The Way, in order to standardise the information available. For example, during the research stage of this project, we searched for information about The Portuguese Way, and official and public institutions to help the pilgrims. It was surprisingly hard to find information about The Portuguese Way in Porto. The fact is that the most common starting point of The Portuguese Way does not have an official office for pilgrims. On the Internet it is still possible to find some institutions and offices, however, the contact numbers are disconnected and the associations concerning the official tourism point near the Cathedral no longer exist.

Although it is possible to obtain a brochure of The Portuguese Way in the tourism point near the cathedral of Porto, the information is limited. The only service available is at the entry of Cathedral at the information desk and it is only the selling point of the pilgrims' credential.

Moreover, from the research made, we concluded there are no institutions responsible for The Portuguese Way. There are only several associations that provide information and

help pilgrims, however these are not connected to each other. The fact of being the second most demanded route seems to be a valid point to invest more in this route, and an effort should be made in order to standardise the route. This feeling of a lack of rules and control is also shared by interviewee B:

The Portuguese Way needs a president, an entity as in Galicia, where there is the Jacobeo and several associations and the city halls work extremely well, too. At this moment [...] [h]ere in Porto it is complicated because we have three distinct routes: the coastal, the central and the one of Braga. And there is another problem [...] So the Portuguese Way is missing an entity that regulates and controls the Portuguese Way and volunteers who can help. Or a person responsible for each route, as you have in Galicia. [...] The Way has an economic side and at this moment that is commanding the Portuguese Way. But if the Way is well organised, more pilgrims will come.

For interviewee A, the most important thing that has to be done in the future is to preserve The Way.

Preserving is very important. We have many roads that need to be preserved, essentially at the level of waste. Trash containers. The greatest danger we face is changing The Way due to economic interests. [...] There are historic landmarks that tell us the path is here. [...] There has to be a consensus. The whole path is for everyone! It has to be worked by all, with the ideas of everyone. The main objective has to be the welfare of pilgrims. The pilgrim has to be helped arriving safely at Santiago, that is our mission.

For interviewee B, The Portuguese Way has a good example in the Interior Way, that goes through Viseu. The same work should be done for the other the routes in Portugal:

For example, there was a good understanding on The Way of the interior. Their website is magnificent, and it was necessary to gather the city hall of Viseu, Castro d' Aire, Lamego and Vila Real... And the path is well marked, it has a brochure and on the Internet you have all the information, which does not exist in the central path. It is missing.

So, despite the good work that has been done along The Portuguese Way, most of this work is done by volunteers who have a genuine concern about it. It is important to

professionalise the route to keep up with the growth that is being witnessed currently. The Portuguese Way can have a significant role in the growth of the local communities along The Way and therefore assure an improvement of the living conditions of the local inhabitants.

5. Conclusions

This chapter presents the main conclusions of this study, organised around our research questions (section 5.1); then, it goes on to present a brief set of contributions to the concept of management (section 5.2) and closes with the discussion of the limitations and recommendations for future research (section 5.3).

5.1 Main conclusions

1. Which are the main motivations leading to a pilgrimage to sacred sites and which factors influence the pilgrims' choice of a specific route?

This study confirms previous findings of Fernandes *et al.* (2012), who state that religious motives are no longer the main reason why people walk The Portuguese Way. The present research also found numerous motivations to go on a pilgrimage to Santiago de Compostela: religious motivations, personal motivations, as, for example, the necessity to have time of their own to think things through, and social motivations, among others. As such, these findings seem to confirm what the literature mentions concerning motivations behind the decision to go on a pilgrimage. In line with what Oviedo *et al.* (2013) say, most of the participants of our study were not interested in a particular religion or type of religiosity, but rather looking for new experiences and sensations. Moreover, it is also interesting to notice that when asked about their motivations, participants revealed some urge had led them towards this sacred site, but most of them did not know how to verbalise it. Besides, it seems that nowadays pilgrimage is more focused on the inner quest. Pilgrims who initiate their journey for religious reasons tend to be more assertive in their answers, and for them the search of God is their main quest.

The Portuguese Way seems to be chosen for several reasons that, together, make it attractive to the foreign pilgrim and might help justify the fact that the Portuguese Way is the second most demanded one at the moment, according to *Oficina del Peregrino*. The Portuguese Way revealed to be a rather easy way to walk, as most of the way is flat, without high hills. The departure from Porto makes it an easy route that can be completed in more or less two weeks, which is generally the amount of holiday time an individual can get in one go. This is still a relatively less crowded route, which seems to be a major attractive factor; the weather is smooth and beneficial for those who walk; and the

possibility of visiting two different countries and two different cultures is also quite appealing. As for national pilgrims, the geographic proximity seems to be a factor that influenced their choice.

2. *Which are the expectations regarding the pilgrimage to a sacred site and which factors influence them?*

According to the testimonials gathered for this research, most of the pilgrims tend to try not to create too many expectations. For the majority of the interviewees it seems that it is part of the process of the pilgrimage to leave normal daily life behind and depart into the unknown. They feel this is part of the process of learning, and understanding how to deal with certain difficulties that may appear along the way. All of this adds to the process of self-growth they are looking for throughout the journey. A certain fear of disappointment is noticeable in a few answers. Taking into account the stated expectations, the conditions of the *albergues* seem to be what concerns the pilgrims the most.

Although the interviewees mentioned that they do not have a lot of expectations, most of them were well-informed about the conditions they would find along the journey. Most of the information was gathered through the Internet, using both Facebook pages for pilgrims, and specific forums concerning The Way. These forums in particular are usually well-structured and organised by routes and themes. Pilgrims who have already experienced The Way leave comments, tips and warnings. The new pilgrim can post questions that will be answered by others who are more experienced. However, there is a lack of official information about The Portuguese Way, especially in foreign languages.

3. *Do the different motivations have a different impact on the pilgrims' expectations?*

As previously mentioned, in this sample, the interviewees were quite assertive when saying they had no great expectations. The interviewees with religious purposes tend not to have a lot of expectations as they feel that everything provided on and by The Way is a blessing. They believe it is inherent to their learning process and, therefore, they feel thankful for the fact that God provides them with all the necessary means. Pilgrims with a strong connection to the personal quest of The Way have the feeling they should go on this journey under a certain mystery, in order to live the experience at its fullest. In fact,

the few expectations that were mentioned are related to accommodation, namely to the fact of having to share the rooms with a lot of strangers, the cleanness of the rooms and the safety of walking on The Way alone. Women walking alone on The Way tend to worry more about their safety, and are concerned about the type of people they are about to meet along their journey.

4. How are the experience and satisfaction influenced by the different motivations and expectations?

As seen before, we can divide this sample into four parts: those who do it for religious reasons, the ones who go for personal reasons, the ones who go for social reasons and the ones who intend to go on a touristic adventure.

On the one hand, the ones who depart with religious motivations are very assertive and have a strong idea of what they expect from the experience and what they are looking for: they are on the journey to be closer to God, to obtain the simplicity and humbleness they believe The Way provides. As such, they are much more affected by the push factors than by the pull factors. However, it is clear they seem to be affected by those who take advantage of The Way's infrastructures just as some kind of cheap holiday (*turigrinos*), thus their experience is also affected by the others.

On the other hand, the group including the ones who start their journey on The Way with no religious purposes is much more heterogeneous. Some of them are already more connected both to themselves and the world (also, in this sample, the older the pilgrims, the more aware they are of that spirituality and of the quest for that feeling). People who go for personal reasons, as an inner quest, are affected both by the push and pull factors, depending on the level of the personal knowledge about themselves (conscientiously or not). In this sample, there are cases of pilgrims who thought they would be focusing on their inner self, but were, ultimately, overwhelmed by other things such as the landscape, the people and the culture, being much more affected by the push factors, and vice-versa.

Moreover, those who go for social reasons are affected by the push factors as well, although the pull factors have a much more relevant role throughout their experience.

The pilgrim who embarked on a touristic journey was affected both by the push and the pull factors. However, as he also appears to be very aware of his own self, he was affected in almost equal parts by the push and the pull factors, just as the other interviewees.

The findings gathered seem to reveal that the religious pilgrims are more assertive and self-aware of what they are expecting to experience. The needs and behaviours are very similar among the people who make up this group, which can make it easier to predict their behaviours, needs and desires. Regarding the ones who go with other motives, they are clearly more heterogeneous and in this way, they can be quite unpredictable. In fact, it may happen that one expects to start the journey with more touristic expectations and needs but, in the end, that person may end up being much more affected by the inner-self part of the journey, and vice-versa.

The findings of this study seem to follow the same direction as those of Morgan (2006), except for one point. These findings support that people who go on a more religious and spiritual/personal quest are more affected by the push factors than those who go on a more social one. The point of divergence from Morgan's theory is related to the prediction of behaviours, needs and degree of satisfaction. This author believes it is easier to predict and control the degree satisfaction of those who are on a more secular journey. The findings of this research point to the opposite scenario: the ones who go on a religious quest are likely to have behaviours and needs that are more easily predictable, as they are very focused on themselves and try to avoid crowded places and touristic infrastructures. Furthermore, they are very thankful for everything they encounter along the way, being only affected, it seems, by the presence of *turigrinos*. Thus, it seems reasonable to assume that this type of pilgrim will avoid restaurants and services which are more directed for tourists. In order to increase their degree of satisfaction, the control of the entrances to public *albergues* should be more effective. On the other hand, the pilgrims who have other reasons are much more unpredictable. They could start a journey as tourists and change their motivations and intents along The Way, starting their journey concerned with accommodation and food infrastructures, and concluding it by not being at all concerned with all with those factors, and vice-versa. The group of non-religious pilgrims is more heterogeneous and, in this sense, harder to please and predict.

However, it is important to mention that religious pilgrims are represented only by Portuguese interviewees and this could influence how the pull factors can impact on the journey, as they are natives, and subsequently, in a familiar environment, landscape and culture. As such, foreign pilgrims could be more affected by those factors as they are experiencing something new.

Being so, the present research follows Oviedo *et al.* (2013)'s claim: within The Way there is space for different realities: one connected to the religious world of symbols where the individual is connected to the cosmos of religion, and another linked to the universe of meanings, not connected to a predefined order, very interested in living the experiences to the fullest. In addition, we suggest that a third group does exist, one that is not connected neither to religiosity nor to the inner self, but rather to the exclusive touristic part of the journey.

5.2 Contributions

The work conducted here aimed at filling the gaps in the literature concerning the different motivations and expectations regarding pilgrimaging and the impact of those factors on the experience and degree of satisfaction. Most of all, its intent was to expand the discussion about pilgrimage nowadays. In general, the findings which were gathered seem to follow the same lines of what was studied up to now. Nevertheless, some new discoveries were made, as previously mentioned. Namely, the suggestion of the presence of three main groups of people who walk The Way: the ones with religious motivations, the ones with personal motivations and the ones with more social/touristic motivations. It was suggested that, for the managers, it could be easier to predict the behaviours of religious pilgrims when comparing these to the non-religious ones. The groups of non-religious pilgrims are much more heterogeneous and, in this way, much more unpredictable.

Regarding the attractiveness of the Portuguese Way it was clear that there are several factors that make this specific route very attractive for pilgrims. Portugal should advertise the qualities that are recognised by those who walk The Way much more: the ones who choose The Portuguese Way are able to conclude it in less than two weeks, in a beautiful environment and surroundings. Being a relatively less crowded route, the Portuguese Way allows the pilgrim to still have periods of silence and a place to sleep in the *albergues*. This seems to be the direction that the managers should follow in order to attract more pilgrims to the Portuguese Way.

It is also suggested that, in the future, the Portuguese Way could face some challenges due to the fact of being the second most demanded route. Managers should pay attention

to the fact that if the route becomes too crowded, this could decrease the level of attractiveness for pilgrims. The different routes in Portugal could slow the process of The Way becoming so crowded, but a careful attention should be paid by the managers in order not to create confusion and to prevent erroneous information from becoming available to pilgrims.

It is also suggested that, for the afore mentioned reasons, the Portuguese Way may benefit from the creation of an institution responsible for The Way, in order to organise and standardise The Way and the information available to the pilgrims.

5.3 Limitations and recommendations for future research

The aim of this research was to provide a broader range of understanding about those who walk on a route towards a sacred site. Through this study, hopefully, we achieved a better comprehension of those who, nowadays, walk sacred routes and this will allow those who offer services to pilgrims to adapt their offer. The findings of this dissertation can provide helpful information both for the tourism industry and for future research on pilgrimaging.

As an exploratory research, its goal is to try to have further understanding concerning the phenomenon of pilgrimage, especially on The Portuguese Way towards Santiago de Compostela. The sample on which this study is based was gathered through a convenience process, and for that reason, it is limited to the generalisation of the findings it achieved.

Due to time constraints and the limited resources to reach more pilgrims, this study has also other limitations, therefore, further research is recommended: it would be interesting to talk to foreign religious pilgrims and to non-religious national pilgrims and, also, to interview the so-called *turigrinos*, as their point of view would provide a different perspective on the phenomena studied. Further research is also recommended concerning other routes towards Santiago and towards a different sacred site. Comparing those finds with the ones of this study could prove to be interesting.

At last, given that the findings were achieved by an analysis pre and post-pilgrimage, it could be interesting to ask pilgrims to take notes, during their trip, about their feelings and the situations they experience. This could provide us with further valuable knowledge concerning the experience itself, which is the main reason why pilgrims embark on this journey towards Santiago de Compostela.

“No hay un Camiño, cada peregrino hace su Camiño y hay tantos Camiños como Peregrinos.”

Popular saying

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Appendices

Appendix A: The Way of St. James and The Portuguese Way

The Way of St. James is a network of routes, all through Europe, that have been being used since the 11th century by pilgrims to get to Santiago de Compostela, where it is said to be the tomb of St. James. There are several routes pilgrims can take to get to Santiago: the English Way, the *Via de la Plata*, the French Way and the Portuguese Way (Frey, 1998) (cf. *Figure 4*).



Figure 4. The Way¹⁰

It is said that the tomb of St. James was discovered in the 9th century in Santiago de Compostela, Spain. According to the biblical tradition, James or Jacob (one of Christ's twelve apostles) was the very first Christian missionary who came into the Iberia region. After being martyred in Jerusalem, his body was taken back to Spain to be buried (Murray

¹⁰ "Camiños", Todos los Camiños de Santiago, accessed May 20, 2014
<http://todoslosWaysdesantiago.com/Ways/>

and Graham, 1997). According to the website of *Turgalicia*, King Alphonso II commanded the construction of a church on the site where the body was found. This was the beginning of St. James's worship. The routes were very famous during the 12th and 13th centuries and a web of connections throughout Europe was created, linking it to Santiago de Compostela, either by land or sea. (*Ibid.*). The Way of St. James has been a pilgrimage route for more than 1,200 years and has been one of the main centres of Christian pilgrimage since the Middle Ages, and it is now experiencing one of the most vibrant periods of its history (Torre, 2012), (Murray and Graham, 1997), (Lois González, 2013).

Throughout time, The Way has suffered breakthroughs and breakdowns. However, since the 70's of the last century, The Way has emerged and now it is highly recommended. This may be explained by the promotion efforts of both the Spanish Government and the Catholic Church (Torre, 2012), namely after the Pope's visit to Santiago in 1982. In 1993, UNESCO has declared the Spanish part of The Way as a World Heritage Site¹¹. After this, the Galician Government began to manage The Way as a touristic product, launching a mass marketing campaign with the celebration of the Holy Year of Saint James 1993 (*Ibid.*). The renewed importance of The Way is related to its secularisation and cultural heritage, and, nowadays, the walking is also related to a free way of experiencing it, and not in exclusively religious sense (Herrero, 2008).

Currently, the routes are marked with yellow arrows or with *Vieiras* (shells). Each pilgrim has his or her own credential, or "pilgrim's passport", that allows them to stay in *albergues* (special accommodations for pilgrims), or to get discounts in some commercial places, such as restaurants or coffee shops. Along The Way, this credential is stamped by the *hospitaleros* (people who run businesses that serve pilgrims). After arriving at Santiago, pilgrims present their stamped credential at the Pilgrim's Office in order to obtain the *Compostela* (a certificate of completion of The Way). The *Compostela* is only issued to those who walked at least 100 km on foot, or 200 km by bicycle. The *Compostela* is also issued for those who declare their motives as being religious or religious-spiritual (*Ibid.*). From the point of view of modern hikers, these factors contribute for the symbolic image of The Way being a metaphor of life. The physical

¹¹ "The Route of Santiago de Compostela" - World Heritage Centre, accessed April 7, 2014
<http://whc.unesco.org/en/decisions/3357>

effort of walking several days with a heavy backpack and sleeping in the shelters contributes to the true experience of the pilgrim (*Ibid.*).

According to *Oficina del Peregrino*, the Portuguese Way is the second most famous route of The Way of St. James, nowadays. There are several routes starting in Portugal, but the most demanded one begins in Porto and enters Spain through Tui (Rojo, 2007).

St. James is known as the patron saint of the Iberian Peninsula, and he was the patron saint of the Portuguese army until the 14th century (Vilaça, 2010). It is believed that pilgrimaging in Portugal started during the medieval period, but it has intensified since the independence of the country on the 12th century.¹² For many centuries, the Portuguese had been part of this experience, and they were supported by monarchs, nobility and high clergy. The Portuguese Way in Galicia is known to be rich in terms of cultural heritage, given that it goes by historical monuments such as bridges, chapels and sanctuaries. Moreover, it is very rich in terms of nature, passing along ancient tracks, forests, farms, old hamlets and villages.

It was not until very recently that the Portuguese Way saw some organising and marking. The part of The Portuguese Way which is best marked is the one starting in Porto. According to Vilaça (*Ibid.*) there are six organisations that support and help the pilgrim in the North of Portugal, and one in Lisbon.

Nowadays, The Portuguese Way is commonly referred to as “The Friendly Way”, due to the fact that the population along do way provides the pilgrims with a warm welcome.¹³

¹² “The Portuguese Way” – Xacobeo Galicia, accessed November 15, 2013
<http://Camiño.xacobeo.es/en/routes/portuguese-way>

¹³ “Camiño Portugues - Portuguese Way” – Walk the Camiño, accessed May 14, 2014
<http://www.walktheCamiño.com/Camiño-portugues>

Appendix B: First Interviewee to Pilgrims

1. Can you please me tell which Way are you doing? Where is your start point and end point? Why did you choose?
2. Why did you choose this specific part of Portuguese Way?
3. Are you travelling alone or in group? Why?
4. How do you plan to do the Way (on foot, bicycle, horse)? Why?
5. Do you plan on using any back-up support (car to pick you up and carry the luggage, etc.) or will you do it entirely on your own? Why?
6. Do you have any accommodation reservation? If so in albergues, hostels, hotels? Why?
7. Is this your first time on this part of the Way?
8. How many days do you think you will take to do it?
9. Have you done other parts of the Ways de Santiago? If so, which ones? Can you describe your best experience with other parts of the Way?
10. Have you ever made a long-distance walks besides the Way? If so, how often do you do it and why? Can you describe your best experience?
11. How have you heard about the Way?
12. Did you made any kind of research before starting? If so where?
13. What are you expecting to find on the basis of that information?
14. For instance, do you know other people that have done this Way before and what have they told you about it?
15. How do you evaluate the existing information, namely 'official' information?
16. Why are you doing the Way?
17. Do you have the credential for pilgrims? Why?
18. Are you going to ask for the certificate/compostela?
19. What are your biggest expectations concerning the Way?
20. Do you anticipate any difficulties in the Way? Which ones? Why?
21. What are you expecting in terms of support infra-structures (sleeping, water supply, restaurants, buying food, etc.)?
22. Can you give me an idea of how much do you expect to spend on the Way? Did you have to make any other investment to do the Way (shoes, clothes, equipment, trip to come to Porto)?
23. Is this an important expenditure considering your budget?
24. What do you think is crucial for you to have a good experience?
25. If you are asked to classify yourself between a pilgrim and a tourist, which one with you chose? Why?

- Pilgrim Profile
- Code:
- Gender:
- Age:
- Nationality:
- Occupation:
- Civil status:
- Religion:
- Email:

Appendix C: Second Interviewee to Pilgrims

Code/Name:

1. How do you feel after doing the Way?
2. How do you describe the experience of doing the Way?
3. How does it compare to your initial expectations?
4. What were the most important highlights of your journey? Can you describe the most impressive one?
5. If you had to choose one word or expression to describe your journey, which one would it be?
6. Were there any negative aspects in your journey? Which ones? And positives?
7. Did you have any particular difficult day? Why?
8. How would you describe the arrival at Santiago? Can you find a word or expression to describe it? It was similar than the first time that you did the Way?
9. If you were to classify the people that you have encountered in your journey between pilgrims and tourists, which ones were the most frequent? Why?
10. Where did you sleep, eat, buy food, etc? How do you evaluate the existing facilities? And comparing from the last time that you did the Way?
11. Did you ever need some particular thing and it was very hard to find?
12. What about cultural aspects, if they were important to you?
13. How were you received by the local people along the Way?
14. Was it easy to find your way? How do you evaluate the yellow arrow signalling?
15. How does this Way compare to the others that you have done before?
16. According to the research that you have done, was it like expected?
17. Can you offer some suggestions to improve the Way?
18. Will you do the Portuguese Way again? Why/Why not?
19. Will you recommend it to other?
20. What was the most important thing to you in the Way?

Appendix D Categorization of the Data First

Interview

Category no.1 Main Motivation for doing The Portuguese Way	
Religious	Christ and Faith
Personal	Self-gift
	Discover inner self
	Going back to basis
	Recharging batteries
	Having time to reflect
Social	Enjoying time with friends
Touristic	Experiencing and adventure
Category no.2 Motivation for choosing the specific part of The Way	
Time Related	Time shortage
Level of difficulty	Low level of difficulty
Tourism Related	Visit two different countries
	Visit Portugal
Social Reasons	Friend advice
	Less crowded
	Share it with others
Way Related Reasons	Revisting the Way
	Making another route of The Way
Category no.3 Motivations for doing The Way on foot	
Personal Reasons	Enjoy walking

	Enjoy more the experience
	Accomplish of a dream
Traditional/History	Traditional way of pilgrimage
Religious Reasons	Thanksgiving
Category no.4 Motivations for doing alone/in group	
Social Reasons	Challenge between friends
	Not knowing anybody interested in
Personal Reasons	Freedom
	Need time to think
	Didn't think in doing other way
	To show The Way to others
Category no.5 Information Sources	
Internet	Facebook
	Forums
Books	Gospel
	Books
	Guides
Category no.6 Expectations regarding the accommodation	
Quality	Simple
	Dirty
	Not comfortable
Quantity	Enough
Environment	Noisy
	Many beds in same room
	Full
No expectations	

Category no. 7 Expectations regarding the food	
Quality	Good
	Small shops
	Different diet
No expectations	
Category no.8 Factors for a good experience	
Push factors	The Way and me
	Silence
	Time to rest
	Body reaction
	Faith
	Everything goes well
Pull factors	Landscape
	Weather
	Arrow System
	The others
Category no.9 Self-Image	
Pilgrim	
Tourist	
Do not answer/Do not know	
Category no. 10 Importance of the credential and compostela	
Important	
Not important	

Appendix E Categorization of the Data Second

Interview

Category no.11 The Experience – Positive aspects	
Push Factors	Completing the journey
	Everyone is equal
	Discovering the inner self
	Sharing experiences with others
	Feeling emotions
	Meeting others
Pull Factors	Country and Landscape
	Culture
	Weather
	Specific albergues
Category no. 12 The Experience – Negative aspects	
Push Factors	Difficult to meet other people
	Body response
	Not finishing the journey
	Seeing friends' suffering
Pull Factors	Cyclists
	Crowded places
	Seeing abandoned constructions
	Turigrinos
	Bugs Bites
	Sharing rooms
	Pilgrims Menus

Category no.13 Arrival at Santiago	
Positive	Good
	Good but not essential
	Happy
Didn't finish it	
Negative	Disappointing
Category no.14 Satisfaction with the accommodation	
Positive	Suitable
	Very Good
	Good
	Clean
According to expectations	
Negative	Rooms for many people
	Bed Bugs
	Snoring
	Noisy
	Lack of privacy
Category no.15 Satisfaction with the food	
Positive	Variety of places
	Cheap Meals
	Good shops
	Good ingredients
Negative	Bad Pilgrims Menus
	Difficult to find shops
	Few options
Category no.16 Satisfaction with Locals along The Way	

Positive	Friendly
	Helpful
	Welcoming
Negative	Less aware
Category no. 17 Yellow arrow system	
Positive	Easy to find
	No problems
Negative	Difficult to find
	Wrong directions
Category no.18 Recommendation to others	
Yes	